

*Dition Imperiorum Ecclesiarum*

A PROPHETIC

Of the Rights and Respect  
due unto CHURCHES.

*Written to a Gentleman, who having made an appropriate Purchase, intended to dedicate the Church to his own Use, and left the Parishioners without any convenient place of divine service, in a parochial town.*

*The Friend of Truth, 1616.*

*By S. HENRY.*



AT LONDON.

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# DEO & ECCLESIA.

ACT. 28.24.

Some were perswaded with  
the things that were spoken,  
and some beleaved not.

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# The Printer to the

## READERS

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This small Trait, now above two  
yeeres past, was by mee printed for  
that worthy Knight the Author thereof,  
with no intent to have it published:  
and being hitherto by me suppressed from  
reprinting here at home; I find it to bee  
of late time printed in Scotland (contrary  
both to the Authors and my expec-  
tation) and Dedicated by another man  
to the Bishops and Cleary there, and so  
made more publike, being of it selfe pri-  
uate, then was first intended: which (I  
suppose) had the Author knownen,  
or once misdoubted the sequell, instead  
of De non temerantis Ecclesiis,  
hee would have studied another Ti-  
tle, De non temerantis Scriptis  
alienis: that his writings might

## The Printer to the Reader.

not be impropriated, when benefices are  
made proprie<sup>t</sup>y. Wherefore finding many  
slips in it from his copie, I have (as well  
in the right of the Author as of my  
selfe, to whom the right of the sole Prin-  
ting belazged) caused it to be reprinted.  
And though at the time of the putting it  
to the Presse, I could not conferre with  
the Author, he being then in the Countrey,  
yet bath it pleased him since his  
comming home, to adde something more  
unto it, as his leisure would permit him  
which I have annexed to the end thereof.  
And thus have I attempted to make a  
private worke publike, lest the faults of  
other men, should unjustly be cast upon  
him, that deserved so well in so rare an  
Argument.

Printer to the Reader non solum  
etiam etiam Fartwell. ad  
etiam etiam non solum  
etiam etiam against and under : and his  
will

## To the Reader.

**A**L the vessels of the Kings house are not gold, or, siluer, or for vses of Honour. Some be common stuffe, & for meane seruices: yet profitable. Of the first sort, I am sure this *Traſt* is not. Whether of the other or no; I leauē that to thy iudgement. To deale plainly; my selfe haue no great opinion of it; as finding mine owne imperfections and witting it only vpon a priuate o-

A 3. casion

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To the Reader.

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casion to a priuat friend, without curious obseruation of matter or method. But hauing also written a greater worke(much of the same Argument) and intending to publish, or suppress it, as I see cause: I thought it not vnsit (vpon some encouragement) to send this forth (like a Pinnesse or Post of Advice) to make a discovery of the Coast, before I aduenture my greater Ship. If I receiue good aduertisement, I shal grow the bolder. Howsoever, take this I pray thee, as it is: and let my zeal to the cause, excuse mee in meddling with matters beyond my strength. H. S.



# A Letter, shewing the occasion of this Treatise.

To the worshipful his most louing  
uncle, Fr: S A. &c,

**M**y good Uncle, the  
speeches that past  
casually betwene  
us at our last par-  
ting, haue runne often since in  
my minde; and so (perhaps)  
haue they done in yours. You  
complained (as God would  
haue it) that you were much  
croft in the building you were

in

in hand with, upon a speece of  
gleabe of your Appropriate  
Parsonage at Congham. I  
answered, that I thought God  
was not pleased with it, in so-  
much as it tended to the de-  
frauding of the Church, ad-  
ding ( amongst some other  
words) that I held it viterly  
unlawfull to keepe Approp-  
riate Parsonages from  
the Church, &c.

But our calke proceeding, I  
perceiued that as God had al-  
ways his portion in your hart,  
so in this though it concerned  
your profit you seemed crabb-  
bles.

ble. It much rejoiced mee, and  
therefore apprehending the oc-  
casion, I will be bold to add a  
continuance to that happy mo-  
tion: (so I trust, both you and  
I, shall haue cause so terme it)  
and besides, to giue you some  
tribute of the loue and duty I  
long haue ought you. There-  
fore (good uncle) as your  
heart hath happily conceived  
these blessed sparks, so in the  
name and blessing of God, che-  
rise and enflame them. No  
doubt they are kindled from  
beauen, like the fire of the Al-  
tar, and are sent unto you

from

---

from God himselfe, to bee a  
light to you in your old daies  
(when your bodily eies faile  
you) to guide your feete into  
the way of peace, that is,  
the way & place from whence  
they came. So alwaies I pray  
for you, and rest,

Your loving and  
faithfull Nephew,  
Westmin. Aug. 17.  
1613. HENRY SPELMAN.

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*Errata.*

Pag. 12, line 5. read, all his goods. p. 56. l. 16.  
r. concurre. p. 124 l. 11. r. Therefore he that in-  
larged the *Termes of the Law* (first set forth by  
John Russell) also. p. 145. l. 14. r. supple. p. 170  
l. 8. l. 13. 2d. p. 172. l. 22. r. Kings Edition.

*De non temerandis*  
ECCLESIAIS.

OF THE  
Rights and respect  
due unto the Church.



IN SO-  
much as  
the rights  
& Duties  
that be-  
long to  
our Churches are in effect  
contained under the name  
B      of

of a Rectory or Parsonage:  
I wil first define, what I con-  
ceive a Rectory or Parso-  
nage to be, according to  
the vsuall forme and man-  
ner thereof.

A Rectory  
what it is.

<sup>a</sup> Plowd.  
Comment. in  
Quare Im-  
pedit per  
Grendō, &c.  
<sup>b</sup> Oblatio est  
omne quod

exhibetur in cultu Dei, Tho. Ag. 22. q. 85. 3. 3.  
&c. and Urban in his epist. Tome 1. Concil. And  
lands are so termed, Ezek. 45. 1. and Tithes,  
Numb: 18. 24. So also the Canonists & Ciuili-  
ans expound them, Concil. Aurel. ca. 7. Burcha.  
lib. 3. ca. 139. & 143. Et Lex. Inrid. in verb.  
oblatio. <sup>c</sup> Lenit. 27. 28.

A Rectory or Parso-  
nage, is a <sup>a</sup> Spirituall living,  
composed of Land, Tythe,  
and other <sup>b</sup> Oblations of the  
people, <sup>c</sup> separate ordedi-  
cate to God in any Congre-  
gation

gation, for the <sup>d</sup> seruice of <sup>d</sup> Touching  
his Church there , and for <sup>diuinewor-</sup>  
the maintenance of the Go- <sup>works of</sup>  
*uernour or Minister thereof,* <sup>charity.</sup>  
to whose charge the same  
is committed.

By this *definitio* it appears,  
that the ordinary liuing or  
reuenew of a Parsonage, is  
of 3 sorts: the one in Land,  
commonly called the Glebe;  
another in Tithe, which is a  
set and regular part of our  
goods rendered to God :  
the third, in other offrings:  
and oblations bestowed  
vpon God and his Church,

B 2 by

by the people, either in such arbitrable proportion as their owne deuotion moueth them, or as the lawes or customes of particular places doe require them.

*Tithes how  
due.* 2 Though I intert order a little, I will first speake of Tithes, because it is Gods ancient demain, and the nobler part of this his inheritance, founded primarily, vpon the Lawe of nature, (as the other bee also after their manner.) For the *Lawe of Nature*

Nature teacheth vs that God is to bee honoured: and that the honour due vnto him , cannot bee performed without Ministers, nor the Ministers attende their function without maintenance. And therefore seeing God is the supreame Lord and pos-  
essor of all , and giueth all things vnto vs that we are maintained with, it is our duty, both in point of Justice and Gratuity,to ren-  
der something backe a-  
gaine vnto him, as ac-  
Gen.14.19.

knowledging this his su-  
premacie and bountie; as  
honouring him for his  
*goodnesse*; as a testimony of  
the worship, loue, and ser-  
uice we owe him; and last-  
ly, as a meanes whereby  
these duties and seruices  
may be performed to him.  
This, I say, the verie *Lawe*  
*of Nature* teacheth vs to  
doe: and this the *Lawe of*  
*G O D* requireth also at  
our hands: but what the  
*set* portion of our goods  
should bee, that thus wee  
ought to render backe

vnto God, I cannot say  
the Lawe of <sup>a</sup> NATURE hath  
determined that. But the <sup>a</sup> Yet there  
bee diuers  
wisdome of all the Nati- <sup>naturall</sup>  
ons of the World, the <sup>b</sup> reasons  
practise of all Ages, the mend this  
example of the Patri- <sup>c</sup> number  
arches <sup>b</sup> ABRAHAM and <sup>(for this</sup>  
<sup>purpose)</sup>  
<sup>c</sup> IACOB, the <sup>d</sup> approba- <sup>aboue o-</sup>  
tion and commandement <sup>b</sup> Gen. 14.  
of Almighty GOD him- <sup>e</sup> 20.  
selfe, and the constant <sup>c</sup> re- <sup>f</sup> Gen. 28.  
solution of his CHVRCH <sup>d</sup> Leviticus  
vniuersally, hath taught <sup>g</sup> 27. 30.  
& prescribed vs to render <sup>and 32.</sup>  
<sup>Dent. 12. 6,</sup>  
<sup>g 11. Mal-</sup>  
<sup>lachy 3. 10. e Declared by the Fathers and</sup>  
Counsels.

vnto him the *Tenth part*:  
and that this *Tenth part or Tithe*, being thus assigned,  
vnto him, leaueth now  
to be of the nature of the  
other *nine parts* ( which  
are giuen vs for our world-  
ly necessities ) and becom-  
meth as a thing dedicate  
& appropriate vnto God.

For it is said, *Leuit. 27. 30.*  
*All the tythe of the land, both*  
*of the seed of the ground, and of*  
*the fruit of the trees, is the*  
*Lords: yea more then so, It*  
*is holy vnto the Lord. And a-*  
*gaine ( verse 32. ) Euerie*

*Tithe*

Tithe of Bullocke, and Sheep,  
and of all that goeth vnder  
the rodde, the tenth shall bee  
holy vnto the Lord. He saith,  
holy vnto the Lord; not that  
they were like the sancti-  
fied things of the Temple,  
which none might touch  
but the Anointed Priests) but  
Holy and seperate from  
the vse and iniurie of secu-  
lar persons, and to bee dis-  
posed onely, to and for the  
peculiar seruice and pe-  
culiar Seruants of G.O.D.  
And therefore in the 28.  
verse, it is said, to be seperate  
from

from the common vse, be-  
cause it is separate, and set  
apart vnto the Lord.

*Tithes ori-  
ginally not  
Leuiticall.*

3 But some happily will  
say, that this vse of Tithing  
rises out of the Leuiticall  
Lawe, and so ended with  
it.

\**Jacob  
voweth to  
giue tithes  
Gen. 28.22.  
And Joseph  
sheweth  
he perfor-  
meth his  
vow. Anti-  
quit. lib. I.  
cap. 27.*

I answeare, that it was re-  
ceiued and practised by A-  
braham, and \**Jacob* diuers  
hundred yeeres before it  
came to the Leuites. For it  
is said that *Abraham* gaue  
tithe to *Melchisedeck*, Gen.  
14.20. And that *Leui* him-  
selfe paid tythe also in the  
loines

loines of Abraham, Heb.  
7. 9. Melchisedeck was  
the image of Christ, and  
his Church; Abraham of  
the congregation of the  
Faithful. Therefore though  
Levy received tithes after-  
ward, by a particular grant  
from GOD, for the time;  
yet now hee paide them  
generally with the congre-  
gation, in the loines of Ab-  
ram vnto the Priesthood  
of Christ, heere personated  
by Melchisedeck: which be-  
ing perpetual, & an image  
of this of the Gospell, may  
well

<sup>b</sup> Hom. 35.  
in Gen.

well note vnto vs, that  
this dutie of Tythe, ought  
also to bee perpetuall, And  
therfore <sup>b</sup> Chrysostome saith ;  
that Abraham heerein was  
OVR tutor : not the tutor  
of the Iewes. And in so-  
much as Abraham paid it  
not to a Priest that offered  
a Leuiticall Sacrifice of Bul-  
locks and Goates : but to  
him that gaue the Ele-

<sup>c</sup> The Scrip- ments of the Sacrament of  
ture onely the Gospell , <sup>c</sup> bread and  
mentio-

neth Bread and wine to be giuen by Melchi-  
sedock to Abraham : But Josephus sheweth,  
that hee gaue him also diuers other rich gifts.  
*Antiquit. lib. I. cap. 18.*

wine

wine: it may also well intimate vnto vs, to what kinde of Priest we are to pay our *tithes*: namely, to him that ministreth vnto vs the *Sacrament* of bread and wine, which are onely those of the *Gospell*, and not the *Leuiticall Priests*. So that our tythe paide in this kinde, cannot bee said *Leuiticall*: as also for that the *Leuitical tythes*, were onely of things <sup>are</sup> re-<sup>a</sup>newing and increasing: <sup>30, & 31.</sup> whereas *Abraham* and *Iacob* paid them of all: as if they

they had followed the cō-  
mandement of the Apostle;  
*Let him that is taught in the  
Word, make him that hath  
taught him partaker of AL*  
*Gal. 6.6.*

God also requireth this  
dutie of tythe by his owne  
mouth, as of olde belon-  
ging vnto him, before the  
Leuites were called to the  
seruice of the Tabernac-  
le: and before they were  
named in Scripture. For  
they are not named till  
*Exodus. 39. 21.* And it is  
said in *Exodus 22. 29.* Thine  
abun-

bundance of thy liquor shalt thou not keepe backe : meaning *Tithes* and *first fruits*, and therfore Jerome doubteth not so to translate it ; *Thy Tithes and first Fruits shalt thou not keepe backe.* And in this manner of speech, the word *Keepe backe*, sheweth that it was a thing formerlie due vnto G O D : for wee cannot say, that any thing is *kept backe*, or *with-holden* that was not due before. Therefore wee finde no originall command-

de-

dement of giuing tithe vnto G O D: but vpon the first mentioning of them in *Leuiticus*, they are positively declared to bee *His*, as a part of His Crowne, and ancient demaine; for it is there said, *Cap. 27. 30.*  
*All the tithe of the Land is the Lords.* And Moses commandeth not the people a new thing: but declareth the Right that of olde belonged to G O D: namely, that *All the tithes of the land was his.*

Other phrases of Scripture

tute doe confirme this; for afterward when tithes came to be assigned to the Levites : God doth not say, *The children of Israel shal giue their tithes to the Levites :* but he saith, *Bebold I haue giuen them to the Levites.* *Num. 18. 21, 24, 25.*  
And continuing this his *26.* claime vnto them, against those that many hundred yeeres after disseised him of them : hee complaineth, *Malacby. 3. 8.* *That they that withheld their tythes from the Levites, spoiled him himselfe.*

C

But

But hauing handled this argument more largely in a greater worke : I will heare close it vp with opposing against these kindes of Aduersaries, not onely the reverend authority of of those ancient and most honourable Pillars of the

- <sup>a</sup> Ambros. in Serm. <sup>b</sup> Ambrose, <sup>c</sup> August. in Sostome, <sup>d</sup> Hieron. & alias. <sup>e</sup> Hieron. in Mala. 2. <sup>f</sup> Chrysost. in Epist. ad Heb. Hom. 12. & Hom. 35. in Gen.

to be *Leuitieall*; yet when they come to speake of *Tithes*, admit, maintaine, and command the vse thereof: ) But also the resolution of many ancient <sup>Roman.</sup> Counsels, and a multitude of other <sup>Concil. 4.</sup> Fathers & <sup>Anrelian. I.</sup> Doctors of the Church in <sup>Tarragon.</sup> their seuerall ages: all of them concurring in opinion <sup>Mediomatricis,</sup> <sup>toletanum.</sup> that *Tithes* belong iustly vnto GOD; and ma-

<sup>concl. 2.</sup> *Valentinum* sub *Leone* & *Rothomag.*  
<sup>cap. 3.</sup> *Canallon.* *cap. 18.* *Maguntin.* *cap. 10.*

<sup>f</sup> *Origen*, *Tertullian*, *Cyprian*, *Gregory*,  
*&c.*

ny of them commanding  
all men euен vpon perill  
of their of their soules not  
withholde them : which  
Argument S. *Augustin* him-  
selfe pathetically maintai-  
neth, in a particular Ser-  
mon of his to this purpose.  
And though it be a great  
question among the lear-  
ned, whether they bee due  
*in quota parte, iure diuino*  
(which requireth a larger  
discourse) yet I never read  
of many that impugned  
them absolutely. *Lietar-*  
*dus, who liued about 1000*  
*yeers*

See this  
Sermon in  
the end of  
this booke.

*Glaber.*  
*Hist. lib. 2*  
*ca. II.*

yeeres after Christ, taught  
the payment of them  
to bee superfluous and i-  
dle, and then growing de-  
perate, drowned him-  
selfe, as it were to giue vs a  
badge of this Doctrine.

4 Touching *oblations* of *Oblates*  
and *offrings*. The *Fathers* <sup>ons & effe-</sup>  
vnder <sup>a</sup> this name accoun-  
ted all things, that were <sup>Epiſt. circi-</sup>  
giuen or dedicated to the <sup>ter Anno</sup>  
ſeruice of. And in the firſt  
ages of *Christiā religiō* (af-  
ter the great persecutions)  
the *Church* by this meanes  
began ſo to abound in ri-

C3 ches

<sup>b</sup> *Constan-* ches, that the good Em-  
*tine & Va-* perours <sup>b</sup>themselues, were  
*lentinian* made lawes constrained to make laws  
that rich men which (not vnlike our statutes  
were able of Mortemaine) to restrain  
to support the excesse thereof: for  
the char- ges of the feare of impouerishing  
Common- their temporall estate In  
wealth: should not those daies, many Chur-  
be admit- ches had Treasuries for kee-  
ted into ping these oblations (as  
religious houses, be the Storehouses at Hieru-  
cause their salem, appointed by Heze-  
possessions chias, for the Temple) but  
and goods were there the succeeding Ages, con-  
by a morti- tracted them into Chests:  
zed.

<sup>c</sup> *2 Chron.* and in these later times,  
*3:11.* the

the *Parsons* pocket may  
well enough containe  
them. I shall not neede  
therefore, to spend many  
words in a small matter:  
for all the *Oblations* now  
in use, are in effect the two  
penny Easter Offerings, and  
a fewe other such like: which  
because the owners  
of Appropriate *Parsonages*  
shall not ignorantly con-  
uert vnto their owne be-  
nefit: I will shewe them  
why they were paied; and  
whv they haue them. As  
*Saint Paul* ordained in  
the

the churches of Galatia & Corinth, that euery one vpon  
the Lordsday shoulde yeeld somewhat to God for the  
Saints. 1, Cor. 16, 2.

But this (being once a week) came too thick &  
too often about. Therefore in Tertullian's time the  
use was to doe it monthly, and (at last) at pleasure.  
But it was euer the ancient use of the Primitive  
Chutch (as appeareth by Justin & Cyprian) that all  
that come to the holy Communion, did according to  
their

<sup>4</sup>Tertullian  
*in Apologe-*  
*tico.*

<sup>c</sup>Justinus  
*in Apol. 2.*  
*Hist. Eccl.*

their abilities, offer something of their substance to God, for charitable uses and maintenance of the Ministers. Therefore & *Cy. & Seruione* prian sharply taxeth a rich *i. de Ele-* Matron, that received the *mosymis.* Communion, and offered nothing. *Locuples & diues* & *dominicu[m] celebrare te* credit, que <sup>s</sup> Corban omnino non respicis &c. What <sup>s</sup> *treasury* (saith hee) art thou a-ble and rich? and dost thou think that thou celebratest of *Hier-* the Lords Supper, which bringest nothing to the Treasurie?

Hee calleth the Temple

Wor

So

b Noni Te-  
 stamenti it was the vse of the Church  
 nouam do- through the world in his time,  
 cuit (sil. a. Christus) and received from the Apost  
 oblationem: stles; to offer something of the  
 quam Ec- blessings that they lued by, as  
 clesia ab the first fruits thereof, to him  
 Apostolis accipiens that gave these things unto  
 in vniuerso mundo of them. Which i Zanchius vn-  
 fert Deo : ei derstandeth to bee meant  
 qui alimen- of offrings at the Commu-  
 ta nobis nion : giuen to holy vses, and  
 pract at pri- for relieve of the poore of the  
 mitias suo- Church : commending it  
 rum mune- for an excellent custome,  
 rum in no-  
 uo testa-  
 mento.  
 i Vide Zan. and complaining that it is  
 chium lib. 1.  
 deculin Dei extero.

now

now discontinued. But to this end, and in imitation hereof, are our Easter and Communion offrings (as also those at, & for Christnings, Burials, &c. which I will not now speake further of) at this day made, and therefore let Proprietaries consider with what conscience they can swallow and digest them.

¶ Touching the land, of Glebe glebe, and houses, belonging Land, and to Parsonages (which I houses be. would haue called Gods longing to Parsonages fixt inheritance, but that I see  
bns)

see it is moueable:) I can-  
not say that they are  
Gods *ancient demaines*, in  
the same forme that tithes  
are, and as our Clergie  
enioiceth them, but the war-  
rant and ground thereof,  
riseth out of the word of  
God, who not onely gaue  
vs a president thereof, whē  
hee appointed Cities for  
the *Leuites* to dwel in, with  
a conuenient circuit of  
fields for the maintenance  
of their Cattell, *Num. 35.*  
*2, &c.* but commandid al-  
so the Children of *Israel*  
(and

(and in them all the Nati-  
ons of the world : ) that in  
diuision of their land, they  
should offer an oblation  
to the Lord, an holy por-  
tion of the Land for the  
Priest to dwell on, and to  
build the house of GOD  
vpon: Ezeck 45. 1, & 4. So  
that the houses and lands  
that our Ancestors haue  
dedicated to God in this  
manner, for the Churches  
and Ministers of this time:  
are now also his *right*  
and *just inheritance*, as  
well as those which the

Isra-

*Israelites assigned for the house of God, and Levites of that time:* and commeth vpon the same reason and in lieuthereof. But because it is vncertain when and how they were brought into the Church, I will say something touching that point.

How lands  
came to  
the Chur-  
ches.

In the time of the Apostles the vse was (as appeareth *Act 2.45.* & *Act 4.34,* & *35.*) to sell their lands, and bring the money only, to the Apostles. For the Church being then in

in persecution, and the A-  
postles not to remaine in  
any particular place, but  
to wander all ouer the  
world, for preaching the  
Gospell: they could not  
possesse immoueable in-  
heritances: and therefore  
receiuied onely the money <sup>a It appea-</sup>  
they were sold for, distri- <sup>ruth by</sup>  
buting it as occasion ser- <sup>the Epi-</sup>  
ued. But after when the <sup>files of Pl-</sup>  
church obtaind a little rest, <sup>us and Vr-</sup>  
& began to be settled: <sup>ban who</sup> <sup>lived a-</sup>  
<sup>it yeere of</sup> Christ 230. that the Church of *Rome* had then  
begū to retain lands in this maner vpō this rea-  
son, & it may well be, for that *Origen* & *Euse-  
bius* shew, that Churches had then possessions.  
found

fonnd much casualty in  
pecuniary contributions,  
and chused therefore ra-  
ther to retaine the Lands  
themselues, giuen for the  
maintenance of Gods  
Priests and Ministers: then  
(by suffering the same to  
be sold) to furnish the time  
present with abundance,  
and leaue the future time  
to hazard and vncertainte-  
ty. Heereupon the Fa-  
thers in the <sup>b</sup> Primitiue  
<sup>b Edicta</sup> Church, as well before Con-  
stantini & Luciniij <sup>Imp. Enf.</sup> stantine (as appeareth by  
<sup>lib. 10. ca. 5.</sup> his owne Edicts, and by  
Origen

<sup>c</sup>Origen, <sup>d</sup>Eusebius, and the Epistles of <sup>e</sup>Pius, and <sup>f</sup>Urban) as after: began to accept & retaine the lands thus giuen, and to leaue them ouer to their successors for a perpetual Dowry of the Church. And this vpon experiece was found to be so godly and worthy a course, that it not onely received the applause of all succeeding ages: But commendeth for euer vnto vs their temperance, in desiring no more then for inuaded: Lib. 7. cap. 24. next afore. <sup>g</sup>Read the note (2) <sup>h</sup>present

<sup>c</sup> Origen speaketh of rents of the Church: Hom. 31<sup>th</sup> Mat.  
<sup>d</sup> Eusebius of an house belonging to the Church of Antioche that Paulus Samosatensis in the time of Aurelianuſ the Emperour(about 30 yeeres before Constantine) wrongfully

present necessity, their zeal  
in prouiding for posterity,  
and their great wisdome,  
(or rather , Propheticall  
spirit) which fore-saw so  
long before hand, that, de-  
votion though it were ~~great~~  
at one time hot & feruent,  
yet, at another it might be  
cold enough : and there-  
fore when time serued, they  
would by this meanes pro-  
vide that the *Church* for  
euer, should haue of her  
own, to maintaine her selfe  
withall. Vpon this ensued  
many godly prouisiōs for  
endow-

endowment of Churches,  
and for annexing their li-  
nings so vnto them, as nei-  
ther the variety of time, nor  
the impiety of man (if it  
were possible) should euer  
haue divorced them; as <sup>6 Synod. Ro-</sup>  
<sup>man. sub Sy-</sup>  
appeareth by a multitude <sup>Episcoporum</sup>  
of ancient Councils, Ca- <sup>circiter An-</sup>  
nons, Statutes, and decrees <sup>Christ. 503.</sup>  
of the <sup>7</sup> Church, <sup>8</sup> Emperours, <sup>9</sup> tota contra

imperatores  
Ecclesiast. 1.

Concil. An-

relianens. 4. Ann. 543. c. 19. & 34. Conc. Mel-  
dens. ca. 5. Burch. lib. 11. cap. 16. Concil. Gan-  
grens. cap. 8. Bur. lib. 11. cap. 20. Concil. Mogunt.  
cap. 2. 6. 7. & plurima alia. <sup>h</sup> See the two edicts  
of Constantine and Licinius Empp. Euseb. lib. 10.  
cap. 5. And the lawes of Constant: Theodos: Iust:  
Catol: Magn: and many other:

D 2 and

<sup>i</sup>To passe and <sup>i</sup>Princes, to that pur-  
ouer for- pose. Therefore whilst  
raigne Prin ces, our the world burned so with  
own in for that sacred fire of deuoti-  
mer times haue almost on, towards the aduance-  
successiue- ment of the glory of God :  
ly confir- med them. that euery man desired to

<sup>k</sup> *Si quis in agro suo, aut habet, aut postulat habere dicēce- sim primum & terras ei deputet suffi- fienter, & clericos: qui ibidem sua officia impleant, ut sacratis locis reverentia con- digna tribuantur.* *Aur. Conc. c. 23. in Cone. Tom. 2. ubi nota quod diœcesis accipitur pro libertate con- dendib; brutoria vel Ecclesiæ, ita q; in argumēto hu-*

*bius capituli orationum exponitur.*

Concil. 4. (An. 545.) cap. 33.

And<sup>1</sup> Concil. Valentin. (An. 855.) cap. 9. That, whoso-<sup>Tom. Con-</sup>  
euer builded a Church, should

assigne unto it a \* Plough-<sup>Coloniam</sup>  
land, furnished for the main-<sup>vestitam.</sup>  
tenance of the Parson thereof.

By vertue of these Councels  
(as I take it) were the Foun-  
ders of Churches in France  
first compelled to assure  
Liuiings to those Churches.

And it was also prouided  
by the third Council of

<sup>m</sup>Tolledo in Spaine, that no <sup>m</sup> Concil.  
Bishop might consecrate <sup>Tolet. 3.</sup>  
any Church, till sufficient  
<sup>cap. 15.</sup>

D 3 main-

*■ Chrysost. hom. 18. in softome calleth the Dowry of Acta.* maintenance (which *Chrysost.* in softome calleth the Dowry of the Bride) were assigned to it.

But because these were forraigne, and Prouinciall Councels, not Generall: they bound not our Countrey, otherwise then by doctrin and example. Therefore it was heere decreed afterward, to the same effect in

*• Syn. Lond. ca. 16. Anselme Arch-bishop of Cantabrig. Britan. anno Domini 1105. 64.34.* a Synod at London vnder

H. I. 3. And though the Lawes of our Church be-

gan

gan then first (as farre as I yet can finde) to constrain our Country-men to giue *Endowments* to the Chur- ches that they builded; yet we were taught before (by the Custome and Example of our precedent Aunc- stors, as well, as by our *dutie*, out of the word of God,) to do the same : as appea- reth by many Presidents, whereof I will onely al- leadge one, (but aboue others, that most famous) of \* ETHELWULPHVS. *alias* king of West-Saxony, who (in Adulphus,

D 4      the

the yeere of our Lord 855)

<sup>P</sup> Ingulf. in <sup>as</sup> <sup>P</sup> Ingulphus Saxo, and <sup>q</sup> Si-  
<sup>Hist. Croil.</sup> medn Dumelmen. report,  
<sup>q Sim. Du-</sup>  
<sup>melm. cita.</sup> by the aduice and agree-  
<sup>Antiquit.</sup> ment of all his Bishops and  
<sup>Brit. cap. 27</sup> Nobility: Gauie, not onely  
the tithe of the goods, but  
<sup>Recivsam</sup> the tenth part of the Land  
<sup>mansionem</sup> through his Kingdome  
<sup>vbi mini-</sup>  
<sup>spum sit.</sup> for euer, to God and the  
Churches, free from all secu-  
lar seruices, taxations, and  
impositions whatsoever:  
In which kind of religious  
magnificence, as our suc-  
ceeding Kings haue also  
abounded: so haue they  
from

from time to time, as well  
by Parliament Lawes , as As appea-  
by their Royall Charters, reth in  
confirmed these and other their seve-  
the Rights of the Church, ral lawes,  
with many solemn vows and name-  
and imprecations against ly 15 times  
all that should euer at- in Edw. 3.  
tempt to violate the same. See the  
Therefore if these things Stat. of 2  
had not bin primarily due Edw. 1. in  
vnto God by the rule of his Rastals A-  
word , yet are they now bridgment  
His , and seperate from vs, tit. Confir-  
by the voluntary gift and mat. 3. And  
dedication of our ancient Sententia  
King's and Predecessours : lata super  
as Chartas.

<sup>\* Nebe. 10.</sup>  
<sup>32.</sup> as was the "tribute of a  
third part of a shekell,  
which Nehemiah and the  
Iews, out of their free boun-  
tie, couenanted yeerely to  
giue vnto God for the ser-  
vice of his house. For, as Saint  
Peter <sup>x</sup> saith to Ananias;  
<sup>\* Actis 5.4.</sup> Whilcſt these things remai-  
ned, they appertained vnto vs,  
and were in our owne power:  
but now, when wee haue  
not onely vowed them, but  
deliuered them ouer into  
the hands and possession of  
Almighty God ( and that,  
not for superstitious and  
idle

idle orders, but meerly for  
the maintenāce of his pub-  
like diuine worship, & the  
Ministers thereof(they are  
not now arbitrable, nor to  
be reuoked by vs, to the  
detriment of the Chyrch:

6 Churches being ere-  
cted and endowed : they  
and their liuings, were (as  
I say ) dedicated vnto God.  
Churches  
and their li,  
uings dedi-  
cate to  
God. First, by the solemne  
vowe and oblation of the  
Founders : then by the so-  
lemne act of the Bishoppe,  
who to seperate these  
things from secular & pro-  
phane

phane imployments, not onely ratified the vow and oblation of the Patron or Founders : but consecr<sup>ed</sup> also the Church it self: vsing therein great deuotion, many blessings, prayers, works of charity, and some Ceremony, for sanctifying the same to diuine uses. Therefore also haue

\* See the 6. *Syn. Rom.* the ancient Councels ad-  
of 103 Bi- ded many fearefull curses  
shops (a-  
boue 1000 against all such as should  
yeers since) either violate it, or the  
wholly a- Rights thereof.  
gainst vio.

lators of Churches & Church-rights. And see  
many other to this purpose. *Burchar. lib. 11.*

This

This *consecration*, Master  
Perkins calleth a Dedica-<sup>a Demonst.  
Problem.  
tit. Tem-</sup>  
tion, but confesseth it to  
haue beeene in vse in this *plumfect. 3.*  
manner, about the yeere  
of Christ 300. (which is  
within the time of the Pri-  
mitiue Church) onely he  
admitteth not, that it was  
then performed with *Cere-  
mony* and the signe of the  
*Crosse*; which heere I will  
not stand vpon, nor to  
shew the greater antiquity  
thereof, (though I thinke  
it may well bee prooued.)  
For *Athanasius* being in  
those <sup>In Epist. ad  
Constant.  
Imp.</sup>

those daies accused by the Arians, of ministring the Communion in a Church not consecrated, excused himselfe to haue done it

\* *Histor.* vpon necessity. And \* *Theofr. sua lib. i. c. 30. & So-*  
*doret reporteth*, that *Con-*  
*stantine lib. 3. cap. 25. Ni-*  
*manded, all those whiche were*  
*at the Councel of Tyrus, should*  
*come to \* Elia: and that o-*  
*b. 3. fol. 33<sup>1</sup>* *thers should be assembled from*  
*\* Hierusa-*  
*lem. all parts, for \* Consecratio-*  
*nem. i. consecra-*  
*re. on of the Churches, builded*  
*by him. Which sheweth it*  
*to be so notorious and ge-*  
*nerall an vse at that time,*  
*and*

and to haue such vniuersal approbation; as it could not, but haue a roote also from elder ages, though there cannot be many presidents found thereof, for that the Christians being then in persecution, might hardly build, or dedicate any Churches, but were constrained to vse priuat houses, and solitary places for their assemblies. Yet, eu'en those *houses*, hadde ( as it seemeth ) some *consecration*, for they were most commonly cal-  
led

led \* *ædes sacræ*, Holy houses, & haue left that name, (to this day) amongst vs, for our Churches, as a testimony of their sanctification, whereof I shal speake more anon. \* *Eusebius* also saith : that *insomuch as the Holy houses and Temples of that time, were thus Dedicated and Consecrated unto God, the uniuersall Lord of all: therefore they received his name, & were called in Greek οὐρανοῦ. (in Lattin, Dominica) the Lords houses : Which name, saith he, was not imposed*

*Ibidem.*

\* *Euseb. in  
orat. de lan-  
dib. Con-  
stant.*

sed upon them by man; but by  
himself only, that is Lord of  
all. Of this word ~~meanin~~, com-  
meth the Saxon word Cj-  
ric, or Kyrkian (by adding  
a double aspiration to it)  
our vsuall word Chyreb or  
Church, as it were to put vs  
ever in mind, whose these  
Houses are: namely, the  
Lords houses: like that,  
which I A C O B dedicating  
vnto G O D , called ( Be-  
thel: ) that is, the house of Gen.28.12.  
God.

But both Church and  
Church-livings were thus  
E solemnly

solemnely deliuereſt into  
Godſ possession; and there-  
fore all ages, Councells  
and Fathers ( that euer I  
yet haue met with ) ac-  
count them holy and in-  
uiolable things. And here-  
upon they are termed, Pa-  
*Chrys. hom.*  
*18. in Act. trimonium Christi, Dos Eccle-*  
*Concil. Mo-*  
*gunt. ca. 7.*  
*sia, Dos ſponſæ Christi, and*  
*Sacra paſſeſſio, or Prædium*  
*ſanctum. For, Euery thing*  
*that a man doth ſeparate vnto*  
*the Lord from the common*  
*uſe, whether it be man, or*  
*beaſt, or Land of his In-*  
*heritance, iis holiſt to*  
*the*

the Lord: Levit. 27.28. And  
in what sort I understand  
the word *Holy*, I haue be-  
fore declared, *for al so i haue done*  
*to oþer*. As then the Law of *Holy rights*  
*Nature*, primarily taught *and Tem-*  
*all Nations in the world to ples how*  
*give these things vnto God* by *Hea-*  
*so the very same Law, also thenis.*  
taught them that it was sa-  
ciledge and impiety to  
pull them backe againe-  
yea, the very heathen, coun-  
ted the things thus seuered  
vnto their gods: to be *San-*  
*cta @) inuolanda*. And Saint  
Augustine expoundeth, *San-*

Opum illud esse, quod violare  
nefas est. It is execrable  
wickednes, to violate that  
*Gen. 47.22.* that is holy. Pharo would  
not abridge the Priests of  
their diet, or land : no not  
in the great famin. The ve-  
ry Barbarous Nations of  
the world, even by the in-  
stinct of nature, abhorred  
this impieitie. *Diodorus Si-*  
*Biblioth. hist. lib. 5.* *Culuis* noteth of the Gaules,  
that though they were a  
people, above all others  
most covetous of gold ;  
yet hauing abundance  
thereof, scattered in all  
parts

parts of their Temples,  
to the honour of their  
gods: none was found so  
wicked amongst them, as  
to meddle with any of it.  
I could alledge a multi-  
tude of Heathen stories  
to this purpose. But I  
will not weau the wol-  
len yeaine of the *Gentiles*,  
into the fine linnen gar-  
ments of the *Christians*; I  
meane, I will not mingle  
profane arguments, in a  
discourse of Christian pi-  
ety. For the sheep that are of  
the fold of Christ, are tied

E 3      only

only to heare his voice,  
*John 10. 3.* and to follow that, which  
if they doe not, they are  
thereby knowne to bee  
Goats, and not of his fold.

How feare-  
full a thing it is to vio-  
late the  
Church.

8 The cause why Itou-  
ched vpon this one hea-  
then Example, is to aggra-  
uare the manifold sins of  
vs Christians, in this point.  
For if they that knew not  
God, were so zealous of  
the glory of their Idols:  
how much more is it to  
our condemnation, if wee  
that know him, doe lesse re-  
gard him? If it goe hard  
with

with *Tyrus* and *Sydon* in the day of judgement that sinned ignorantly; how much harder will it bee with *Corasim* and *Bethsarda* that sin presumptuously: Especially with *Capernuam* that despiseth her Lord God and Master, *Iesus Christ* him selfe? What is to despise him; if to robbe him of his honor, be not despise him? Or what is to rob him of honour, if to take from him the things giuen him for maintenance thereof, bee not to rob him? Therefore

E 4 when

when the children of Israel withheld their tithes & offerings from the Levites, hee crieth out in Malachy 3.8. That himselfe was robbed and spoiled: and was so highly offended therewith, that hee cursed the whole Nation for it. And to make this sin appere the more monstrous, he conuinceth the offenders therein: not onely to bee violaters of his Legall ordinances, but cuen of the very lawe of Nature, written in the heart of euery man. For saith he,  
will

Will any man spoile his gods?  
As if hee should say : Can  
such a man bee found as  
will, or dares commit that  
sinne, that all the Nations  
of the world, euен by the  
instinct of nature, account  
to bee so horrible and im-  
pious? *To spoile his gods:*  
*what his owne gods?* Some  
were found, that now and  
then aduentured to spoile  
the gods of other Nati-  
ons ( yet not without pu-  
nishment ) but fewe or  
none that I reade of ( till  
these latter daies ) that  
spoi-

spoiled their owne gods,  
in apparent and ouert man-  
ner, as the Lawyers terme  
it. I count it not ouert and  
apparant, when we doe as  
*Ananias* and *Saphira* did;  
pinch & detract from God,  
somewhat of that we vow-  
ed to giue: Nor, when we  
doe as the children of *Is-  
rael* heere did ; withhold  
that which wee ought to  
pay out of our own goods  
( yet both these were hei-  
nous sinners, and dread-  
fully punished.) But I call  
it ouert & apparant, when  
we

we throw our selues into a  
more dangerous sinne, by  
intuading openly the devo-  
tions of other men, and ta-  
king that from God and  
from his Church, (as Atha-  
lia did) which wee neuer  
gaue vnto it, euен the lands  
and liuings thereof: yea,  
the Churches themselues.

8 Doubtlesse we haue  
much to feare in this point: *David's zeal*  
For as it is a transcendent  
sinne; so *David* labouring  
to match it with a transcen-  
dent punishment, bestow-  
eth a whole Psalme, (*viz.*  
the

\*This Psalme is alledged to this purpose by L. as would take to themselves *civis* (who was martyred about An. Chr. 255.) in his epistle to the Bishops of Gallia and Spaine. Tom. Concil. I. the 83.) in inuicting particularly against these kind of sinners: such (expressly) as would take to themselves the houses of God in possession; for that onely is the very center of the Psalme, and therein do all the lines and the Bishops proiecctions of the Prophets inuictives, incurre.

First hee maketh a flat opposition between God and them: and therefore calleth them his enemies. Then he describeth the nature of these kinde of enemies: namely, that they are murmuring

muring enemies; as grudging, and envying at the prosperity of the Church: Malicious enemies; as hating, or hurting the service of God. Proud enemies, as lifting up their heads against God: ver. 2. Craftie enemies; as imagining how to beguile the Church. Conspiring enemies; as taking Counsell together against Gods secret ones (as the Prophet calleth them) that is, Gods servants & Ministers: ver. 3. And lastly, Confederate enemies; as combining them

*selues*

felues one by example of another, to persecute in their course of wronging and violating the Church.  
vers. 3. ad Yet for all this those against whom the Prophet thus enueigheth did not that they desired. They discouered their malitious purpose by word of mouth, saying: Let us take to our felues the houses of God in possession. But they onely said it, they did it not. Their will was good, but their power failed. Our will and power haue both preuailed:

led: for wee haue got the  
houles of God into our posse-  
sion: His Churches, his  
lands, his offerings, his ho-  
ly rights. We haue gotten  
them, and led them away  
captiue, bound in cheines  
of yron: that is, so conuiced  
and assured vnto vs, by  
Deed, by Fine, by Act of  
Parliament; as if they never  
should returne again vnto  
the Church. But heare what  
*David* saith to those of his  
time. Mark how he prieth  
for them. Marke what  
strange and exquisite pu-  
nishmentes

nishments he designt hys  
them: and that in as many  
severall sorts, as there are  
seuerall branches i[n]g[h]is  
kind of sinnes. W. 2dijijij  
v. First, hee praiereth, that  
God would deal lou[i] with  
them, as hee did w[i]th the  
Madianites ver. 9. That is,  
that as Gedeon by Trump-  
ets and Lainapes, strooke  
such a terrour in the night  
time, into the hearts of the  
Madianites; that the whole  
army fell into confusion,  
drew their swords one up-  
on another, were discom-  
fited.

sited, and 120 thousand of them slaine, So that God by his trumpets, the Preachers of his word , by his Lamps, which is, the light of the Gospell, would confound in like manner , the enemies and spoilers of his Church , that sleepe in the night of their sinnes : And that hee would make them like Oreb , and Zeb , like Zeba and Salmana : verfe II . All which were strangely ouerthrowne , died violent deaths , and beeing glorious Princes

of their nations, became like the filthy & loathsome Dung of the earth: vers. 10. And Judges 7.25. and 8. 21.

But doth the Prophet stay here? no, he goeth on with them: O my God, saith he, make them like a wheele. ver. 13. that is, wauering and vnstable in their actions: so as they may neuer bring their purposes to an end. Yea, make them abieet and contemptible; like the chaffe that the wind scattereth from the face of the earth: ver. 13. Well, is hee now

now satisfied? no. All this doth but whet his spirits to sharper imprecations. He now desireth that the very floudgates of Gods wrath may be broken open vpon them; and that the tempest of his indignation may rage at full against them; now he crieth out to God to consume them without mercy, yea and that in two terrible manners. One naturally, *As the fire burneth up the wood.* The other miraculously, *As the flame consumeth the mountaines:*

*Ez vers.*

vers. 14. Persecute them euен  
so, (saith hee) with thy tem-  
pest, and make them afraid  
with thy stome. Make their  
faces ashamed, O Lord, that  
they may seeke thy name. Let  
them be confounded and vex-  
ed euer more and more, let  
them bee put to shame and pe-  
rish: vers. 15, 16, 17. How  
should the wit of man dis-  
couer and prosecute a sin  
in more vehement and hor-  
rible manner? Or, what  
shall make vs to abstaine  
from such haughty sinnes?  
if all this preuaile not.

Well.

Well, if to take the houses  
of God *into possession*, bee  
thus? take them that will  
for mee.

9 You see how *Dauid* in <sup>The zeale</sup> this his sacred fury, was of our Saui.  
admirably caried against <sup>our to the</sup> house of this sinne. Well therefore God.  
might hee say: *The zeale* And of the  
of thine house hath eaten me <sup>parts of the</sup> Temple.  
*vp:Psal.69.9.* Yet, he spake  
it not of himselfe alone:  
but in the person also of  
our Sauiour Iesus Christ;  
who in prosecution of  
*Dauids zeale*, did that in  
this case; that hee never

F 3 did

did at any tyme else in all his life. In all other cases he shewed himselfe like the Past all Lambe, that euery body did eat and deuoure at pleasure ; and like the sheep that was dumbe before the shearer, even when his very life was taken from him. But when he saw the golden fleece to be taken from the *house of God*: that is , when hee saw the Church his beloued spouse, depriued and spoiled of the honour, reuerence, dutie and ornament, that belonged

longed to her : Then, as  
David did, he groweth into  
a sacred fury; hee leaueth  
the mildnesse of the Pascall  
Lambe , and taketh ypon  
him the fiercenesse of the  
Lion of *Iuda*. Then he be-  
ginneth to bestir him, and  
to lay about him. He whip-  
peth out them that pro-  
phaned it; driueth out their  
sheep & their oxen, though  
they were for the sacrifice:  
and ouerthroweth the ra-  
ble of the mony changers:

*John 2.14.* He would by no *Mat. 21.12*  
meanes indure such trum- *Mar. 11.17*  
*Luke 19.45*

F4 pery

trumpery to bee in his Fathers house, nor his Fathers house to made an house of Merchandise ; but , much lesse then , that merchandise should be made of his Fathers house it selte . O fearefull and most inhumane sinne , borresco referrens .

But ere I depart from this place of Scripture ; let me note one thing more out of it, for the greater reverence of Churches : that although our Lord bee heersaid, to haue cast these things

things out of the Temple; yet, in truth, they were not in the Temple it selfe, but in the outward court or yard thereof. For within the inward parts of the Temple, (namely, the first, and second Tabernacles) did no man enter, but the *Leuite Priests*: and *Num. 18.5.*  
*Ebr. 9. 2,3,*  
*4,5,6,7.* of them also, none into the second *Tabernacle*, but the High Priest. Therefore, although our Sauiour Christ, were a Priest for ever after the order of *Melchisedeck*: yet because hee was

was not a Priest of Leuy: but  
of the Tribe of Juda ( of  
which Tribe Moses spake  
nothing touching the Priest-  
hood: Heb. 7. 14.) Itake it,

<sup>a</sup> Christ  
came to  
fulfill the  
Law, & not nowhere the sacrifice was,  
to break it. but frequēted only<sup>b</sup> Atrium  
(doubtles)

he obserued the rules thereof, and the quality  
of his Tribe. <sup>b</sup> See the forme of the Temple  
in *Arias Montan: Antiquitat. Iudaic. lib. Ariel.*  
and in the *Genesia Bible*, 1. King. cap. 6. and  
marke well both it, and the notes vpon it; for I  
find them (above others) most agreeable to the  
Scriptures, and rely not vpon the figure of the  
Temple in *Adricomius*, without good exami-  
nation; for I perceiue he hath misplaced some-  
things therein.

*populi*

populis, the outward court  
from the Temple. For into  
this only, the people resor-  
ted: to worship, pray, and <sup>c. See the</sup>  
heare the word of God ex- <sup>note (2)</sup>  
pounded, not pressing fur- <sup>among the</sup>  
ther towards the Temple: <sup>notes a-</sup>  
and in the middest where-  
of (the <sup>d</sup> brasen stage which <sup>d 2. Chron.</sup>  
*Salomon* praied vpon) was <sup>6.13.</sup>  
erected. Yet, this very  
place, this court, or out-  
ward yard, would not our  
Sauiour permit to be pro-  
phaned; neither with mar-  
ket matters, nor with car-  
rying so much as a burthen

or

or vessell through it: *Mark.*  
**11.16:** For though it were  
not so *Leuetically* holy, as  
the Temple: yet it was de-  
dicated to God, with the  
Temple: And taken often  
in the new Testament, for  
the Temple: as in the pla-  
ces before alledged: And  
*Acts 3.2,3.* By which rea-  
son the very Church-yards  
themselues ( being Dedi-  
cated with the Churches,  
and the principall soile  
thereof: as an old Statute  
witnesseth ) seeme also to  
haue in them a certaine  
kind

*Stat. No.*  
*Rectores*  
*prosternant*  
*arbores in*  
*Cimiterio.*

kind of *Sanctification*: and are not therefore to bee abused to secular and base imployments: as not onely the Ancient Fathers, by the Canons of the Church: but the present Lawes of the Land haue well prouided for them.

10 But some will say, that the *sanctification* of More of the Temple was *Leuiticall*,<sup>that matter:</sup> and therefore abolished, how farre and not to bee applied to the *sanctificati-* our Churches. I answeare, <sup>on of</sup> the Temple was sanctified <sup>the Tem-</sup> ple is abol-lished : or remaineth to our Churches.

vnto

unto three functions; which also had three seuerall places assigned to them. The first, belonged to the Divine presence; & had the custody of Holiest types thereof, the Oracle, the Arke, the Mercy-seat, &c. and was therefore called *Sanctum Sanctorum*, or the Holiest of all. The second, was for ceremoniall worship & attonement: namely, by sacrifice, oblations, and other Leuiticall rites: the place thereof being the the *Sanctuary*, ( wherein were the Holy-vessels ) and the

the Court of Priests, where-  
in the Altar of burnt sacri-  
fice did stand. The *third*,  
was for simple worshipe,  
praier, and doctrine (with-  
out any pompe or cere-  
mony:) and the place of  
this, was the *outward Court*,  
(called, \* *Atrium populi*, and <sup>\* 1. Chr. 4.9.</sup>  
<sup>& 6.12.</sup>  
\* *Salomons portch*;) which  
therefore had in it no *Cer-*  
*emoniall implement* at  
all.

The two first of these  
functions, with the places  
belonging to them; were  
indeed particularly appro-  
priat

priate to the Law. For, they were Ceremoniall, Mysticall, Secret, Leviticall, Iudaicall, and Temporall. Ceremoniall, as celebrated with much worldly pompe. Mysticall, as figurating some spiritu-  
all things. Secret; as either performed behinde the  
Veile or Curtaine: or else  
sequestred & remote from  
the people. Leviticall, as  
committed only to the ad-  
ministration of that Tribe.  
Iudaicall; as ordained onely  
for the salvation of that  
people. And Temporall; as  
as in it;

instituted onely for a sea-  
son, and not to continue.  
But the *Sanctification*, of the  
third *function*, and of the  
place thereto appointed,  
was directly contrary in al  
the points alledged to the  
former two. First (as I said  
before) it was for *simple*  
*worship*, *Praier*, and *Do-  
ctrine* which were there to  
be performed and deliue-  
red in all *sinceritie*, without  
any *ceremony* or *ceremoniall*  
implement vsed therein.  
Secondly, there was no mat-  
ter of *mystery* therein to be

G seene:

scene; but whatsoeuer was  
*mysticall* in the Law, or the  
Prophets, was there ex-  
pounded. *Thirdly*, nothing  
there, was hidden or secret  
from the people, but acted  
wholly without the *Veile*,  
and publikely for euery  
man. *Fourthly*, it was not  
appropriate to the *Leuites*,  
but common alike to all  
the Tribes. *Fifthly*, not or-  
dained for the *Iewes* parti-  
cularly, but for all Nati-  
ons in generall. And *lastly*,  
not to endure for a time,  
(as those other two of the  
Law)

Law) but to continue for  
ever: euен after the *Gentiles* were called as well as  
the *Iewes*: that is, during the  
time of the Gospell, as well  
as the Law. Therefore,  
saith God, by *Iaiaſ the*  
*Prophet, cap. 56.7. My house*  
*shall bee called an house of*  
*Praier, to all Nations.* Hee  
said not, an House of *Sacrifice* to all *Nations*: for the  
*Sacrifice* ended, before the  
calling of the *Gentiles*, and  
so they could haue no part  
thereof. Nor an *House of*  
*praier* for the *Jewes* onely,

for then had the *Gentiles* (when they were called) been likewise excluded. But an *House of praier to all Nations*, that is, *Iewes and Gentiles* indifferētly: which therefore must haue relation to the times of the *Gospel*. And consequently, the *sanctification* of that house, and of that *function*, is also a *sanctification* of the *Churches* of the *Gospel*.

We read not therefore, that Christ reformed any thing in the other two *functions* of the *Temples*, for they

they were now, as at an end. But because this third function was for euer to continue to his Church: therefore hee purgeth it of that that prophaned it; restoreth it (as hee did man age) to the originall sancttie : And that the future world(which was the time of the Gospell) might better obserue it, then the precedent, and time of the Law had done; hee reporteth, and confirmeth the decree, whereby it was sanctified: *It is written,* saith

G 3                    he,

he, (as producing the record and wordes of the foundation). *My house shall bee called an house of praier to all people.* Hee saith, *My House*, as excluding aliother, from hauing any property therein; for, God will bee loym-tenant with no man. And it shall bee, *An house of praier for all people*: that is, publike for euer; not priuate, nor appropriate to any: nor a denne of theeuers; that is, no place of Merchandise, or secular busynesse, as Saint Jerome

expoundeth it. It must not be an Impro priation ; no man can, or may hold it in that kind.

The time also when our Sau iour pronounced these words is much to the purpose as it seemeth to mee. For it was after he had turned out the oxen & doves, that is, the things for the Sacrifice. As though, hee thereby taught vs, that when the *Sacrificall function* of the Temple was ended : yet the *sanctification* thereof, to bee an house

of prayer, forever remained.

¶ This doctrine of our  
*Saint Paul* maintai-  
neth the re-  
uerence of  
the Church,  
Saviour, is continued vnto  
vs by *Saint Paul*; who, see-  
ing the *Corinthians* to pro-  
fan the Church with ea-  
ting and drinking in it :  
though much good might  
follow thereby, (being or-  
derly done) as the encrea-  
sing of amity , and the re-  
lief of the poore ; yet be-  
cause it was against the re-  
uerence of the place : hee  
not onely reproueth them  
for it , demanding if they  
had

had not houses to eat and  
drinke in at home, but ska-  
ring them also (by shewing  
the daunger they were fal-  
ling into) hee speaketh to  
them as with admiration:

*Despise ye the Church of God?* 1 Cor. 11.

As if hee should say, is<sup>12.</sup>  
your religion now come  
vnto that? or is that your  
Religion, *To despise the place*  
*that God hath sanctified vnto*  
*himselfe; by making it,*  
as Saint Jerome saith, *Tri-*  
*clineum epularum*, a ban-  
queting house. God won-<sup>13.</sup>  
dered in Malachy, that  
any

any should spoile their gods.  
And the holy Ghost heere  
wondereth, that any should  
despise the materiall Church:  
for so Saint Jerome expoun-  
deth it. Thus both of them  
wonder at one & the same  
thing:that any man should  
be so irreligious,as to pro-  
fane the reuerence due vnto  
God , and that that is  
his.

The zeale  
of some of  
the Fathers  
to the  
Church.  
*Serm. de  
temp. tom.*  
no. 213.

12 So precise therefore  
were the Ancient Fathers  
in this point, that, that  
mecke Saint of God, Saint  
Augustine, would by no  
means

meanes endure that any  
should vse clamors, or dā-  
cing within the ~~virge~~ of the  
Church. Yea, hee termeth  
them, *Miserable and wret-  
ched men that aid it.* And de-  
nounceth against them,  
that *If such came Christians  
to the Church, they went Pa-  
gans home.* But when the  
Church it selfe came to be  
abused! Oh, how Saint  
*Ambrose taketh it, euen a-*  
*gainst the Emperour him-  
selfe, great Valentinian that*  
*required it for an Arian:* O  
(saith hee) *let him aske that*  
*is*

*Ad Mar-*  
*cellinam so-*  
*rorem:*  
*Epist. 33.*

is mine, my lands, my goods,  
and whatsoeuer I posseſſe, I  
will not deny them; yet are  
they not mine, but belong to  
the poore. Verum ea quæ di-  
uina ſunt, &c. ſaith hee, but  
thoſe things that are Gods,  
are not ſubiect to the authori-  
tie of the Emperour. If my  
lands (I ſay) be desired, enter  
them a Gods name; if my body,  
I will carry it him; if hee will  
haue mee to prison, yea, unto  
death, it pleaseib mee well, I  
will not defend my ſelſe with  
multitude of people, neither  
will I flue to the Altar, deſi-  
ring

ring my life ; but with all my heart will die for the Altars.

And after , in speaking of the impious Souldiers : O <sup>In fine eiusdem Epist.</sup> that God ( saith hee ) would ~~dem~~ turne their bands from violating the Church , and then let them turne all their weapons upon mee , and take their fill of my bloud . And many such excellent speeches he hath for the sanctity of the Church , and of the reuerence due unto it , in his Oration , *De Basilicis tradendis* .

My purpose is to bee short ; I will not therefore now

now enter any further into  
the authorities of the Fa-  
thers: or meddle with the  
Councils and ancient Ca-  
nons of the Church which  
abound so in this kind of  
zeale, and haue established  
it ( against the *Eustathians*,  
*Messalians*, and *Fraticelli*,

\*Heretikes \*heretikes : and all other  
which con- the enemies thereof ) with  
temned Churches. so many examples, admo-  
nitions, exhortations, pre-  
cepts, threatnings, curses,  
and excommunications :  
as it requireth a booke a-  
lone to repeat them.

It

13 It seemeth a small Sacrilege  
thing to daunce in the <sup>not to be</sup> suffered in  
Church-yard, or to eate the least  
and drinke in the Church. <sup>things.</sup>

But *sanctification* ( faith Ie-  
rome speaking on this mat-  
ter) consisteth also eu'en in the <sup>Comment. in  
2. Cor. 11.</sup>  
*small things.* Therefore Eccl<sup>s. 22. v. 9.</sup>  
*clasticus* aduiseth vs, that <sup>Eccles. 25.</sup>  
we give not the water passage, <sup>27.</sup>  
no not in a little. For he that  
oponeth the waters but a  
little, knoweth not how  
great a breach they will  
make at length. So is it to  
make an entrance into sin,  
or to breake the reuerence  
of

holy things in trifles.

Therefore God puni-  
shed seuerely the petty of-  
fenders in this kind : not  
*Corah* onely and his com-  
pany , that inuaded the  
high function of the Priest-  
hood : but even him that  
gathered the stickes on the  
Sabath day: *Numb. 15.34.*  
And poore *Vzgab* himselfe  
( whom *David* so much  
lamented ) that did, as it  
were, but stay the Arke from  
shaking, (*2.Sam.6.6.* and  
*I.Chron.13.9.*) and yet died  
for it, because his hand was

not

not sanctified to that purpose.

I 4 I conclude this point An admo-  
with the saying of *Salomon*, nition to  
*Pro. 20. 25.* (and let al men them that  
consider it:) It is a snare for meddle  
a man to deuoure that which with holy  
is sanctified, and after the things,  
*Vowes, to enquire.* A Snare  
hath three properties. First,  
to catch suddenly. Secondly,  
to hold surely. Thirdly,  
to destroy certainly. So  
was *Uzza* taken ere hee  
was aware: hee did but  
touch the *Arke*, and pre-  
sently hee was caught.

H King

King *Uzziah* did but meddle with the incense, and presently the Leprosie was on his face: 2. Chron. 26. 19. *Jeroboam* did but stretch out his hand against the Prophet, and presently it withered: 1. King. 13. 4. And as a man falleth suddenly into it: so is it as hard to get out. *Uzza* died in it presently. *Uzziah* languished in it all his life, and then died in it also. *Corah*, *Dathan*, and *Abiram*, were no sooner caught in this snare, but it held them so surely, as when

when all *Israe*l else fled and escaped; they, & their companions (most miserable men) were detained in it, to their notorious destruction.

I might heare take iust occasion to remember what hath happened to many in this Kingdom, that became vnfornunate after they medled with Churches, and Church-liuings. But I will run into no particularities. Let those men, and those families, which are *vnfornunate* (as wee

terme them) consider, whether themselves, their Fathers, or some of their Ancestors, haue not been fettered in this snare.

And let the *Proprietaries of Parsonages* also well consider these things. For, if *Vzza* died, that did but touch the Arke to saue it: what shal become of them that stretch out their hands against Churches to destroy them? If the *sticker-gatherer* was stoned, for so small a prophanation of the *Sabbath*; what shall they

they looke for, that by de-  
stroying the Churches, de-  
stroy also the Sabbath it  
selfe, ( in a manner ) as ta-  
king away the place ap-  
pointed to the publike  
sanctification thereof. And  
if *Corah, Dathan and Abi-*  
*ram*, offended so hainous-  
ly , in medling with the  
things of the Leuiticall  
Priesthood , though they  
employed them to the ser-  
vice of God : what haue  
they to feare, that usurpe  
the things of the Gospel, &  
peruert the wholly to their

H 3      own

owne vse, from the seruice  
of God? Yea, that pollute  
his Churches and houses  
of prayer to seruile & base  
offices:leauing the Parishi-  
oners vncertenly prouided  
of diuine seruice,to the de-  
structiō both of the Priest-  
hood it selfe, and of the ser-  
uice of God in generall.

A surmise  
answered.

15 But they will com-  
fort themselues with this;  
that though the Churches  
bee sanctified to some pur-  
pose,yet the sanctity there-  
of differeth from *Leuiticall*  
*sanctification*: and that God  
doth

doth not now kil any from  
heauen, for prophaning  
the things of the Gospel,  
as he did then, for prophan-  
ning the things of the law.  
I answer: The sanctity in  
deed of the one, differeth  
from the sanctity of the  
other. For the *Leuiticall*  
things were sanctified by  
the hand of man, to be mat-  
ter of Ceremony; but the  
churches of the Gospel,  
are sanctified by our Sau-  
our himselfe, to be houses  
of prayer. Not that prayer  
is to be vsed onely in these

H 4 places,

places but that these places are onely to be vsed for prayer. And wee must not presume that God sleepeth because hee punisheth not (now as he did of old) the cōremmers of his worship. For as the law consisted in visible & temporal things, so the punishments therin, were for the most part visible and temporal. But the Gospel concerneth things inuisible and eternall, and therefore the punishments assigned therein, are for the most part, inuisible & eternall.

16 They

16 They haue also ano- Another  
ther comfort, and that is, <sup>surmise</sup>, <sub>answered.</sub>  
that though these things  
were once Spirituall, now  
they are made temporall  
by the Lawes of *Dissolu-*  
*tion;* and especially, by the  
*Stat. of 32. H. 8. cap. 7.* It is  
true that those Statutes ap-  
ply diuers Law-termes vñ-  
to these things that pro-  
perly belong to temporall  
inheritances: and that the  
Statute of 32. H. 8. hath  
made them *demandable* by  
originall Writs, & hath gi-  
uen certain real actions, &  
other

other courses for recouering & conuoying of them in Temporall Courts : because Lay-men could not in former times haue sued for things of this nature in any Court of the Kingdom. But this prooueth not the things themselves to bee therefore temporall, ( no more then that an English man is a Frenchman ; because he saileth in a French bottome. ) For vpon the same reason; the Statute giueth also other actions for recovering of *tithes* and *offerings*

*Differo non  
affero.*

offerings withholden, &c.)  
in the Courts spiritual. They  
then that out of the one  
part of the Statute wil haue  
them temporall, are by the  
other part inforced to con-  
fesse them still Spirituall,  
and so to make them like  
a Centaure : *prolem bifors  
mem.* It were very hard (in  
my vnderstanding) to  
ground a point of so great  
consequence, vpon subtil-  
tie of words, and ambigu-  
ous implications, without  
any expresse letter of Law  
to that purpose, especially,  
to

to make the Houses and  
offerings of God, temporall  
Inheritances. But I see it  
is a Law question in my  
<sup>a Term. P. A. f.</sup> Lord<sup>a</sup> Dier, whether tithes  
<sup>An. 7. Edw.</sup> be made Lay or Temporal  
<sup>b Assise fol.</sup> by any words in those Sta-  
<sup>83. b.</sup> tutes. And therefore I must  
leauue this point to my Ma-  
sters of the Law, who haue  
the key of this knowledge  
omely in their owne custo-  
dy. Yet I thinke I may bee  
so bold , as to say thus  
much out of their owne  
<sup>b Dott. &</sup> <sup>b</sup> bookes, that a Statute, di-  
<sup>Stud. cap. 6.</sup> rectly against the Law of  
God,

God is void. If then Tithes  
be things spirituall, and due  
de iure diuino, as many great  
Clarks, Doctors, Fathers, & See Aug.  
some Councils, and ( that Ser. 219. de  
euer honorable Judge and Temp. Ho.  
Oracle of Law ) my Lord stiens, and  
Coke himselfe in the second most Cano.  
part of his<sup>d</sup> Reports affirme nifts.  
them to be: I canot see how Concil.  
humane laws should make Montisc. 2.  
them Temporal. Of the same cap. 50.  
nature therfore that origi. 38. alias  
nally they were of, of the sone chose  
same nature do I still hold spiritual, &  
them to cōtinue: for manēte due de iure  
subjecto manet cōsecratio, ma- diuino. Le  
Euesq; de  
net fol. 45. Winch. case

net dedicatio. Time, Place,  
and Persons, do not change  
them, as I take it, in this  
case.

*Nescio quo  
fato sit; vt  
eadem tem-  
poris periodo  
(viz. an. 58) post  
per Nabuc  
& H. 8. res  
temporum:  
stirps utris-  
que regia  
extincta sit,  
imperium  
sublatum,  
& ad alia  
gentes de-  
nolutum.*

*Ulterius igitur speremus. Cyrus no-  
strum Jacobum regem (qui sceptra dissidentis  
compescuit) restitutionis etiam munus aliquando  
aggressum.*

not

not tied to the ceremonies  
of the law; and at length  
into the hands of them that  
had them by a lawfull suc-  
cession from their Fathers  
and Grandfathers: yet as  
soone as they beganne to  
abuse them to prophane  
uses; that very night Bal-  
shazar himselfe died for it,  
the line of Nabuchodanozen  
(that tooke them from the  
Temple) was extinct, and  
the Kingdome transla-  
ted to another Nation:  
*Dan.5.2.*

¶ 17 Happily also, Lay  
Appro-

A third sur-*Approprietatis* comfor-  
misenſwe- themſelues, that they may  
red. hold theſe things by exa-  
ple of Colleges, Deanes  
and Chapters, Bishops of  
the land, and diuers of  
our late Kings & Princes.  
Before I speake to this  
point, I take it by protesta-  
tion, that I haue no heart  
to make an Apology for  
it. For I wish that euery  
man might drinke the wa-  
ter of his owndewell, eat  
the milke of his ownflock,  
and liue by the fruit of his  
owne vineyard. I meane,  
that

that every member might  
attract no other nutri-  
ment, but that which is  
proper to it selfe. Yet are  
they greatly deceiuied, that  
draw any iuice of encou-  
ragement from these ex-  
amples. For all these are ei-  
ther the Seminaries of the  
Church, or the Husband-  
men of the Church, or the  
Fathers and Nurses of the  
Church: all *de familia Eccle-*  
*sie*, and consequently, be-  
longing to the care of the  
Church, and ought therfore  
to be susteined by it : for

I Saint

Saint Paul saith : Hee that prouideth not for his owne, and namely for them of his house-hold, he denieth the faith; and is worse then an Infidell :

¶ All Church 1.Tim.3.8. Therefore before be-reuenues were at first fore the Statutes of sup-paid to Bi- pression of Abbies, those that shops, and were not merely Ecclesi-by them distributed asticall persons, yet if they to the were mixt, or had ecclesia. Priests, poore, &c. sticall iurisdiction , they after the Bi. might by the Lawes of the shops were Land, participate Ecclesia-fourth part of all tithes. Per Concil. Aurelian. Magnum. Tribun. Hanet: &c. Et per Conc. Tarragon. the third part.

sticall

sticall livings, and <sup>b</sup>Tithes <sup>b</sup>Plowd. in  
particularly. And this see- <sup>Quare impo-</sup>  
meth to take some ground <sup>per Grend.</sup> L. Coke Re-  
out of the word of God. <sup>port. part. 5.</sup>  
<sup>fol. 15.</sup>

For the prouinciall *Leuites*

(as I may terme them)

whom <sup>c</sup>David seuered frō <sup>c</sup>1. Chr. 26.  
the Temple, and placed 30. & 32.  
abroad in the countrey to  
be Rulers of the people, *in*  
*matters pertaining to God,*  
*and the Kings busynesse,* (that  
is, *Spiritually and Temporal-*  
*ly:*) had their portions of  
*tithes notwithstanding,* as  
well as the other *Leuites*  
that ministred in the Tem-

I z ple.

ple. Now, that the King is  
<sup>b See Plow.</sup> <sup>b Persona mixta,</sup> endowed  
den in <sup>Quar. Imp.</sup> aswell with Ecclesiasticall  
per Gren- authority, as with tempo-  
don. Et Lo. ral: is not only a sollid po-  
Coke de In- sition of the common Law  
re Regis Eccles. part of the Land, but confirmed  
5. vnto vs by the continuall  
practise of our ancient  
Kings, cuer since, and be-  
fore the Conquest, euen in  
hottest times of popish  
feruency. For this cause at  
their coronations, they are  
not onely crowned with  
the Diadem of the King-  
dome, and girt with the  
sword

sword of Justice, to signify their Temporal authority, but are anointed also with the <sup>c</sup> oil of Priesthood, and clothed, *Stola Sacerdotalis*, <sup>c</sup> Reges sa- and <sup>c</sup> veste<sup>d</sup> Dalmatica, to de- <sup>cro oleo un-</sup>  
 mōstrate this their Ecclesi- <sup>eti, sunt</sup>  
 asticall jurisdiction, where <sup>spiritualis</sup>  
 by the King is said in the <sup>onis capa-</sup>  
 Law to be *Supremus Ordinis* <sup>ces 33. Ed.</sup> <sub>3. tit. Aide</sub>  
*narius*, and in regard there- <sup>de Roy 103.</sup>  
 of, amongst other Eccles. <sup>Ex Doms.</sup> *Coke Repor.*  
 part. 5.

<sup>a</sup> *Dalmatia est vestis, qua modo utuntur omnes diaconi ex consuetudine in solennitatibus. ut 70. distin. de ieiunio. Antiquitus tamen, sine con-cessione Papae, nec Episcopis, nec Diaconis licebat vestibac ueste. Distinct. 23. cap. Omnes filii. Pratens.*

I 3      siasficall

ſiaſtſicall rights, and preo-  
gatiues belonging vnto  
• 22 Edw. 3. him, is to haue al the *Tithes*  
*lib. Affiſ.* (through the Kingdome)  
plac. 75. *L.Cokepar.* in places that are out of  
5. fol. 15. a. any Parish, for ſome ſuch  
f As Ingle- there be, and namely, di-  
wood, &c. uers f Forrests. But for all  
ut patet an. 18. Edw. 1. this : O ! that his Maieſtie  
inter petiti. would bee pleased to re-  
ones coram member Syon in this point.  
duo Rege ad Parlia-  
mentum.

18 I grow too tedious,  
The danger yet before I cloſe vp this  
that Proprietary discourse, let mee ſay one  
etaries of thing more to the *Proprie-*  
Parſonages *taries* of Churches, that  
ſtand in. happily, they hitherto  
haue

haue not dreamed of. And  
that is, that by hauing these  
Parsonages, they are char-  
ged with Cure of soules,  
and make themselues sub-  
iect to the burthen that  
lieth so heauily vpon the  
head of euery Minister: to  
see the seruice of God per-  
formed, the people instru-  
cted, and the poore relie-  
ued. For to these three ends  
and the maintenance of  
Ministers, were Parsonages  
instituted, as not onely the  
Canons of the Church, but  
the booke of the Law,  
and

and particularly the Statutes of 15. R. 2. cap. 6. And 4. H. 4. ca. 12. doe manifestly testify. And no man may haue them but to these purposes , neither were they otherwise in the hands of Monasticall persons, nor otherwise giuen to the king by the statute of dissoluti-

<sup>a</sup> See the ex. then in as large and ample manner, as the governors these words.

in L. Coke. part. 2. fol. 49. And note also that Parsonages appropriate, are not mentioned in that Statute of 27. H 8. and the word (*tithes*) there seemeth to be meant of *tithes* belonging to the bodies of the Monasteries ; not of Parsonage *tithes*. Ideo quare how the King had them before the Statute of 31. Regni sui.

of those Religious houses had  
them, nor by him conueied  
otherwise to the subiects.  
For, Nemo potest plus iuris in  
aliam transferre, quam ipse  
habet: No man may grant a  
greater right vnto another,  
then hee hath himselfe. And  
therefore, goe where they  
will, transiunt cum onere,  
they carry their charge  
with them. Vpon these  
reasons Proprietaries are  
still saide to bee <sup>b</sup> Par-  
sons of their Churches, <sup>b</sup>Parson im-  
personee.  
and vpon the matter,  
are as the Incumbents  
there-

For the <sup>thereof,</sup> and the Chur-  
monastical ches by reason of this their  
persons and incumbencie, are full and  
Prioressees themselues not void. For otherwise the  
that could Bishop might collate, or  
not per- the King present a Clarke  
forme the (as to other Churches) as  
diuine ser- it seemeth by the argumēts  
vice, were of the Judges in the case  
notwith- between Grendon & the Bi-  
standing shop of Lincolne in M<sup>r</sup> Plow-  
the Incum- dens Coment. where it is also  
bents of their Chur- lay Appro-  
ches: and prietaries  
claiming vnder their right, ought also to bee  
subject to the same burthens. ¶ There is yet  
no expresse law made to take away the Bishops  
jurisdic<sup>n</sup>tions ouer Churches appropria<sup>t</sup>e,  
( that I can finde.) Ideo quare how it ex-  
det<sup>h</sup>.

shewed,

shewed, that the Incum-  
bencie is a \* spirituall fun- . See *Dier*  
ction, and ought not to be *Trin: 36.*  
conferred vpon any but *H.8. fol. 58.*  
spirituall persons, and such  
as may themselves doe the  
divine Seruice, and mini-  
ster the Sacraments. There-  
fore, *Dier, L. Chiefc Justice*  
of the Common Pleas,  
there said, that *it was an hor-*  
*rible thing,* when these Ap-  
propriations were made to  
Prioresse and houses of  
Nunnes, because that (al-  
though they were religi-  
ous persons, yet they could  
not

not minister the Sacra-  
ments and diuine Seruice.  
Implying by this speech of  
his, that it was much more  
horrible for Lay-men to  
hold them , that neither  
could doe these holy rites,  
nor were so much as spiri-  
tuall persons to giue them  
colour for holding of spi-  
rituall things. Therefore

\*Termes  
of the Law  
*in verbo*  
Appropria-  
tion.

Seriant Rastal, also termeth  
it a *Wicked thing*, complai-  
ning (in his time) that it  
continued so long, to the  
Hinderance (he saith) oflear-  
ning, the impoverishing of the  
Minis-

Ministry, and to the infamy of  
the Gospell, and professors  
thereof.

My Lord Coke also in the Lenesque  
de Win-  
chester  
case, fol. 44  
b. second part of his Reports, saith, that it is recorded in History, that there were (amongst other) two grievous persecutions, the one, vnder Dioclesian; the other vnder Julian, named the Apostata: for it is recorded, that the <sup>a</sup>one of them Diocles. intending to haue rooted vide Enseb.  
hist. ecclif.  
lib. 7. cap: 3. out all the Professors and Preachers of the word of God, Niceph. lib. 7.  
cap. 3. Occidit omnes Presbyt.

sc-

teros. But this notwithstanding, Religion flourished: for *Sanguis Martyrum est semen Ecclesiae*: The bloud of the Martyrs is the seed of the Church; and this was a cruel and grievous persecution: but the persecution vnder

<sup>b</sup>*Iuli. vide Theod. hist.* <sup>b</sup>the other, was more grievous and dangerous, *Quia lib. 3. cap. 6.* (as the History saith) *ipse & Nicoph. lib. 10. cap. 5 occidit presbyteriam.* He de-  
spoiled the very order of Priest-  
hood. For hee robbed the  
Church, and spoiled spiri-  
tuall persons of their reue-  
nues, and tooke all things  
from

from them whereof they  
should little. And vpon this,  
in short time, insued great  
ignorance of true religion,  
and the seruice of God, and  
thereby great decay of  
Christian profession. For  
none wil apply themselues  
or their sons, or any other  
that they haue in charge,  
to the study of Diuinitie,  
when after long and pain-  
full study, they shall haue  
nothing wherupon to  
liue. Thus farre my Lord  
*Coke.*

I alledge these Legall  
autho-

authorities, and leauue Di-  
uinity, because the *Approp-*  
*prietaryes* of Parsonages  
(which shield themselues  
vnder the target of the  
Law) may see the opinion  
of the great Lawyers of  
our owne time and Reli-  
gion, and what the booke  
of the Lawe haue of this  
matter, to the end, that we  
should not hang our con-  
sciences vpon so dange-  
rous a pinne, nor put too  
great confidence in the  
equity of Lawes, which we  
daily see, are full of imper-  
fecti.

fection, often amended, often altered, and often repealed. O how lamentable then is the case of a poore Proprietary, that dying, thinkeith of no other account, but of that touching his Lay vocation, and then comming before the iudgement seate of Almighty God, must answer also for this spirituall function. First. It is said why he meddled with it, not in my L. Dier in the case of a common person, that the seruice or a cure is a spirituali administration, and cannot be leased, and that the seruice is not issuing out of the personage, but annex vnto the person.

36.H.8.fol.58.b.pla.8.

K

being

being called vnto it. Then,  
"Proprieta. why (\* medling with it) he  
ries which did not the dutry that be.  
haue Vicars endowed, longed vnto it , in seeing  
thinke the Church carefully ser.  
themselues ued, the Minister thereof  
thereby dis charged : sufficientlie mainetained,  
but though and the poore of the  
the Vicar Parish faithfully relea.  
be the Par. sons depu. ued. This I say , is the  
sons depu. ty to doc the diuine vse whereto Parsonages  
the diuine Seruice, yet were giuen , and of this  
a superior care there- vse wee had notice before  
of resteth  
still vpon the Parson himselfe, and the surplu.  
sage of the profits belongeth to the poore , as  
appeareth by the whole body of Fathers, Do.  
ctors, Counsels, &c.

we

we purchased them : and therefore , ( not onely by the lawes of God and the Church, but by the Lawe of the Land, and the rules of the Chancery , at this day obserued in other cases ) wee ought onely to hold them to this vse, and no other:

19 It is not then a work of bounty and benevolence to restore these appropriations to the Church, but of duety and necessity so to doe. It is a worke of duty to giue that

That it is  
not benevolence  
but duety  
to restore  
Church. li.

unto God that is Gods, Mat. 22.2. And it is a worke of necessity towards the obtaining remission of these sinnes. For Saint Augustine faith, *Non remittetur peccatum, nisi restituatur ablatum cum restitui potest*: The sinne shall not be forgiuen, without restoring of that which is taken away, if it may be restored.

*Ad Mace-  
donium  
Epist. 54.  
tom. 2.*

It is duety, iustice, and necessity, to giue them backe vnto God. For if Iudas (who was the first president of this sinne) were a thiefe, as the Holy Ghost

*Job. 12.6.*

terz

termeth him, for imbeas-  
ling that which was co m-  
mitted vnto him for the  
maintenance of Christ and  
his Disciples, that is of the  
Church: by the same rea-  
son, must it also be the cu-  
ry to withhold these things  
which were giuen for the  
maintenāce of the Church  
and Ministers of Christ.  
And herein it is a degree a-  
bove that sinne of *Judas*, as  
robbery is aboue theft: for  
*Judas* onely detained the  
money ( deliuered vnto  
him) closely and secretly;

K 3      but

but wee and our fathers,  
haue inuaded Church-li-  
uings , and taken them  
(as it were by assault) euen  
from the sacred body and  
person of the Church.

It is a great sinne to  
steale from our Neigh-  
bour ; much greater(euen  
sacriledge ) to steale from  
God . If it were so hainous  
a fact in *Ananias* to with-  
holde part of his owne  
goods , which he preten-  
ded hee would giue vnto  
God , how much more is  
it in vs , presumptuously  
to

to reave that from God,  
that others haue alrea-  
die dedicated and deli-  
uered vnto him. *Salo-* Pro. 28. 24.  
*mon faith ; Hee that rob-*  
*beth his Father and his Mo-*  
*ther , and faith , it is no*  
*sinne , is the companion of*  
*[a murtherer, or] him that*  
*destroieth . But he that pur-*  
*loineth the things of God,*  
*robbeth his Father , and he*  
*that purloineth the things*  
*of the Church , robbeth*  
*his mother . And therefore*  
*that man is a companion*  
*of the destroier .*

*\* Synod.**Rom. 218.**Episcop.**An. 502.**Conc. Val.**An. 855.**ca. 9.**Conc. Rom.**100. Episc.**Anno 1063**Conc. Rom.**5. Anno**1078.**Conc. Pa-**leth. An.**1188. Conc.**Oxon. Ge.**ne. Anz.**Anno 1223.**A strange change :**the Is-**raelites gave their owne goods so abund-**ly to the seruice of God , that Moses was**forced to restraine them by proclamation :**Exod. 36. 5. but now nothing can moue vs**to giue God that which is his already,*

The\* fathers , the Do-  
 ctors , many great Coun-  
 cels , and ancient Lawes of  
 the Church , command ,  
 that things taken from the  
 Church , should be resto-  
 red . And the Church by  
 her Preachers and Minis-  
 teres continually entre-  
 teineth , urgeth , and requireth  
 all men to doe it . They  
 therefore that doe it not ,

they

they refuse to heare the Church: And then our Sa-  
our Christ , by his ownē  
mouth , denounceth them  
<sup>b</sup> to bee as Heathens and <sup>b</sup> *Qui sub-*  
Publicans, that is, excom- <sup>nomine fide-</sup>  
municate and prophane <sup>linum, agnunt</sup>  
persons. If he refuseth (*saith* <sup>opera in fide-</sup>  
our Saviour ). *to heare the* <sup>linum. His-</sup>  
*Church also, let him be unto* <sup>ron. ibid.</sup>  
*thee as a heathen man, and a*  
publ. can. Mat. 18. 17.

It is a fearefull thing the Church  
not to heare the <sup>c</sup> Church, doth not  
but much more , not to <sup>command</sup> it till we  
<sup>make a par-</sup>  
liament law for it, but the law is made already  
by Christ himselfe.

heare

heare Christ himselfe,  
Christ hath giuen vs a per-  
petuall Lawe and Com-  
mandement , touching  
things belonging to God:  
*That wee shold give them to  
God.* If we breake this Law,  
we breake a greater Lawe  
then that of the Medes and

*Dan.6.15.* the <sup>a</sup> Persians : and there-  
fore marke what the holy  
Ghost concludeth vpon  
vs ; *Euery person that shall  
not heare this Prophet  
(Christ Iesus ) shall bee de-  
froied out of the people.* *Act.  
3.23.*

20 To conclude then, as The con-  
the Philistims made haſt to clusion.  
ſend home the <sup>b</sup> Arke of <sup>b</sup> I. Sa. 5. 11  
God ; and the Ægyptians  
to ridde themſelues of the  
people of God : ſo let vs <sup>c</sup> Ex. 12. 31  
ply our ſelues to render  
vnto God his Lands and  
Poffefſions with all ſpeed.  
Otherwise , as he ſtrucke  
the Philistims with Emrods  
ſecrely , and the Ægypti-  
ans with manifold ſcour-  
ges openly ; ſo onely him-  
ſelfe knoweth , what hee  
hath determined againſt

vs.

And

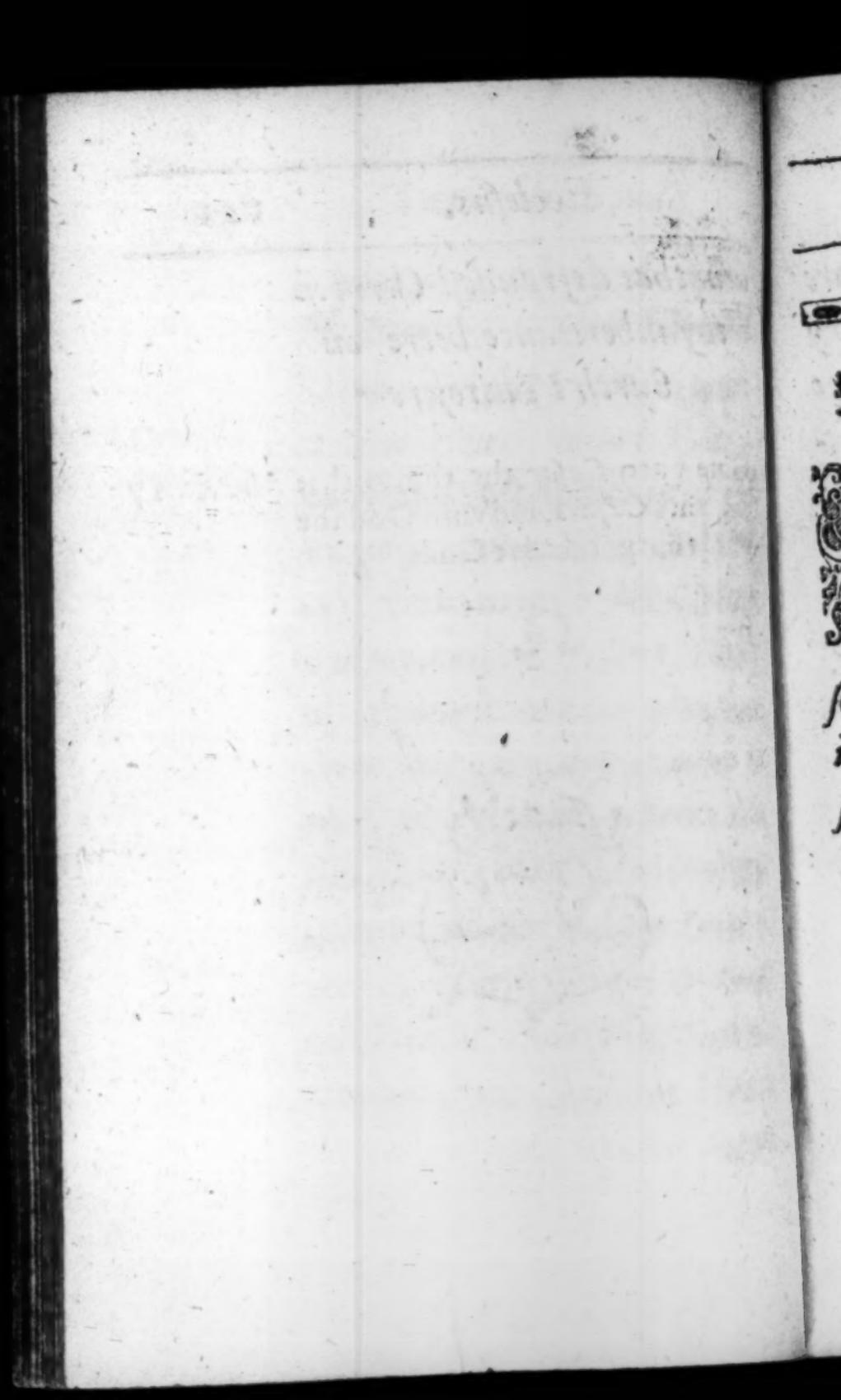
And thus I end, with  
 the saying of the blessed  
 Saint Cyprian, *Nec tene-*  
*Cypr. Ser. 5. ri iam , nec amari Patri-*  
*delaps. in* *monium debet , quo quis &*  
*fine.* *deceptus, & vicius est.* We  
 must now neither hold that  
 Parimony, or living, (no)  
 nor so much as take pleasure  
 therein, whereby a man is  
 entrapped and brought to de-  
 struction. And with that  
 other of the noble Saint

*Lib. de Her.* *Augustine ; With what face*  
*cit. per Isid.* *canst thou expect an inhe-*  
*ritance from Christ in Hea-*  
*uen,*

uen, that defrandest Christ in  
thy inheritance heere on  
Earth? Therefore

Giue vnto Cesar the things that Mar.12.17  
are Cesars, and vnto God the  
things that are Gods.







## An Epilogue.

**P**ardon mee good Reader, though I haue neither sa- tisfied thee, nor my selfe, in this little discourse. It is hard to bring a great ves- sell into a small creeke, an argument of many heads and branches, of much weight, variety and difficulty, into a fewe pages. It may bee thou thinkest the volume bigge enough for the successe that

act. viii.  
c. 3.

that Bookes of this nature are like to haue. I reiect not thy judgement, yet would I not haue others thereby discouaged from pursuing this cause: for though Peter fished all night and got nothing, yet bee made a great draught unlooked for in the morning. Hee that directed that net, giue a blessing to all our labours. For my owne part ( if I catch but one fish ) I shall thinke mine well bestowed. Howsoeuer, it shall content me, and I thanke God for it, that he hath girded mee with so much strength as

to strike one stroke (though a  
weake one) in his battell, and  
to cast one stone (though a  
small one) against the aduer-  
saries of his Church.

Some will say, I have vsed  
too much salt and vineger in  
this discourse; and that I have  
bent the great Artillery of  
Gods iudgements and threa-  
tings, upon a piece of too  
light importance. I would the  
consciences of men were such,  
as oyle and butter might sup-  
ply them. But I see they are for  
the most part ouergrown  
with so hard a carnosity, as

L ss

it requireth strong and potent  
corasives to make an entrance  
into them. A Preacher may  
shake them now and then with  
*Aet. 24.26.* a Sermon, as Paul did Felix:  
but when the thunder and  
lightning are ceased, they are  
(like Pharaoh) still where  
they were. *Ye some haue con-*  
*scientias cauteriatas,* as the  
*Apostle termeth them, consci-  
ences seared with an hot  
iron: so stupified, that dead  
Lazarus may be raised, be-  
fore they can bee moued. But  
God knoweth the heart of  
man, and bringeth water out  
of*

of the hard rocke ; therfore though I haue spoken this ( as being iealous of the cause,) yet in charity I will hope better euен of the hardest of them. Onely let no man thinke it a light sinne, to keepe open the passage whereby the wilde bore ( of Barbarisme ) enters the Lords vineyard, and whereby God is deprived of the honour due to his name.

Now at the parting , it may be thou desirest to know what successe this my labour had with the Gentleman to

L 2      whom

whom I sent it. In truthe neither that I desired, nor that which I promised vnto my selfe. For (so it pleased God) that euern the very day, the messenger brought it into Nortolke, the party died. Otherwise I well hoped, notto haue shot this arrow in vaine. But because it then missed the marke at which it was sent, (and many thought not fit to loose it;) I haue now let it flie againe at randome with some notes and alterations, as the difference betweene priuate and publike shings requireth: but

but still desiring that I might further haue shewed my mind in many passages hereof, (and particularly touching tithes in quoto, and such Parsonages as haue Vicarages well endowed) which without making it almost a new worke, I could not doe; and therefore resting upon thy curieous interpretation, I leane it to thee, (for this time)  
as it is.



A SERMON OF  
St. Augustines touching  
rendring of Tithes.

The occasion of this Sermon or Homily, was ministred unto him by the time of the yeere, it being the 12. Sunday after Trinity, that is about the beginning of Harvest. The Scripture that he fitted vnto it, is the 18. of Luke. Where the Pharisee boasteth of his p[re]cise justice in payment of Tithes. It is the 219. Sermon de Tempore; extant in the tenth Tome of his works, and there entituled:

*Dereddendis decimis.*

**B**Y the mercy of Christ (most beloved brethren) the daies are now at hand, wheiein we

we are to reape the f uits  
of the earth: and therefore  
giuing thanks to God that  
bestoweth them, let vs bee  
mindfull to offer, or rather  
to render backe vnto him  
the tithes thereof. For God, *Decret 16.*  
that vouchsafeth to giue *Qua. 1. cap.*  
vs the whole, vouchsa- *Decima.*  
feth also to require backe Where you  
againe the tenth, not for great part  
his owne, but for our be- of this Ser-  
nefit doubtlesse. For so mon cised  
hath hee promised by his *for Augu-*  
Prophet, saying : \* Bring *Mala. 3. 10.*  
*all the Tithes into my Barnes,*  
*that there may bee meate in*

I. 4

my

my house ; and trie mee, saith  
the Lord, in this point, if I open  
not the windowes of heauen  
vnto you, and giue you fruit  
without measure. Lo, wee  
haue proued how Tithes  
are more profitable vnto  
vs, then to God. O foolish  
men ! What hurt doth God  
command, that he should  
not deserue to bee heare?   
For he saith thus : The first  
fruits of thy treshing floore,  
and of thy Wine-presse thou  
shalt not delay to offer vnto  
mee. If it be a sinne, to delay  
the giuing : how much  
worse

Exod. 33.  
29.

worse is it , not to giue at <sup>16 Qne. 1.</sup> all? And againe , he saith , <sup>ca. decima.</sup> Honour thy Lord thy God <sup>Pron. 3.9.</sup> with thy iust labours , and of-  
fer vnto him of the fruits of  
thy righteousesse , that thy  
barnes may bee filled with  
wheat , and thy presses abound  
with wine . Thou doest not  
this , for God a mercy , that  
by and by shal receiue it  
againe with manifold in-  
crease . Perhaps thou wilt  
aske , who shall haue profit  
by that , which God recei-  
ueth , to giue presently  
backe againe ? And also  
thou

thou wilt aske, who shall haue profit by that which is giuen to the poore? If thou beleuest, thy selfe shall haue profit by it, but if thou doubtest, then thou hast lost it.

Tithes (*deare Brethren*) are a tribute due vnto the needy. Giue therefore this tribute vnto the poore, offer this sacrifice vnto the Priests. If thou hast no Tithes of earthly fruits: yet whasoever the Husbandman hath, whasoever Art sustainerth thee, it is Gods, and

and he requires *Tithe*, out  
of whatsoeuer thou liuest  
by: whether it be Warfare,  
or Traffike, or any other  
Trade, give him the *tithe*.  
Some things we must pay  
for the ground we live on,  
and something for the vse  
of our life it selfe. Yeeld it  
therefore vnto him (*O man*)  
in regard of that which  
thou possessest: yeeld it (I  
say) vnto him, because he  
hath giuen thee thy birth:  
for thus saith the Lord: *Eze. 30.13*  
*Every man shall give the redemp-*  
*tion of his soule, & there shal not*  
*be*

bee amongst them any diseases or misbaps. Behold, thou hast in the holy Scriptures the cautions of the Lord, vpon which hee hath promised thee, that if thou giue him thy Tithes, thou shalt not onely receive a boundance of fruites, but health also of body. Thy barnes (saith he) shall be filled with wheate, and thy presses shall abound with wine, and there shall bee in them, neither diseases nor misbaps. Seeing then, by payement of Tithes, thou maiest gaine

to thy selfe , both earthly  
and heauenly rewards :  
why doest thou defraude  
thy selfe of both these bles-  
sings together ? Heare  
therefore, ( O thou zeale-less <sup>16. Quæ. 15</sup>  
mortality ) Thou knowest,  
<sup>ca. Decima.</sup>  
that all things that thou  
vsest are the Lords , and  
canst thou finde in thy  
heart, to lend him ( that  
made all things ) nothing  
backe of his owne ? The  
Lord God needeth not any  
thing , neither demandeth  
he a reward of thee , but  
honour; he vrgeth thee not  
to

to render any thing that is  
thine, and not his. It plea-  
seth him to require the *first  
fruits*, and the *Tithes* of thy  
goods, & canst thou denie  
them, (*O covetous wretch!*)  
What wouldst thou doe, if  
he tooke all the *nine* parts  
to himselfe , and left thee  
the *tenth* onely? And this in  
trueth hee doth, when by  
with-holding his blessing  
of raine, the drought ma-  
keith thy thirsty Haruest  
to wither awav: and when  
thy fruit , and thy vine-  
yard , are strucken with  
hailc

haile, or blasted with frost,  
where now is the plenty  
that thou so couetously  
didst reckon vpon ? The  
nine parts are taken from  
thee, because thou wouldest  
not giue him the *Tenth.*  
That remaines onely, that  
thou refusest to giue,  
though the Lord required  
it. For this is a most iust  
couise, that the Lord hol-  
deth, If thou wilt not giue him *16.* *Ques. 1.*  
*the tenth,* he will turne thee to *ca. decima.*  
*the tenth.* For it is written,  
saith the Lord , *Insomuch*  
*as the Tenth of your ground,*  
*the*

the first fruits of your Land  
are with you : I haue seene it,  
but you thought to deceiue me:  
baueocke and spoile shall bee in  
your Treasurie , and in your  
houses. Thus thou shalt  
giue that to the vnmercifi-  
full Souldier , which thou  
wouldest not giue to the  
Priest.

The Lord almighty also  
faith : Turne vnto me, that I  
may open vnto you the vnu-  
dowes of Heauen , and that I  
may poure downe my blessing  
vpon you ; and I will not de-  
stroy the fruit of your Land,

Mat. 3. 10.

iii.

neither shall the vines of your field [ or the trees of your orchards] wither away, [or be blasted ] and all nations shall say, that you are a blessed people. God is alwaies ready to giue his bles-  
sings: But the peruersenesse of man alwaies hindreth him. For hee would haue God giue him all things, and he will offer vnto God nothing , of that whereof himselfe seemeth to bee the owner. \* What if God . This place  
is cited as  
out of *Augustine Conf. Tributariis. ca. 13. An. 895*  
& before that in *concil. Mogunt. pri. c. 8 An. 874.*

M      should

---

should say? The man that I made, is mine; the ground that thou tillest, is mine; the seed that thou sowest, is mine; the cattell that thou wealest in thy worke are mine; the showers, the raine, and the gentle winds are mine; the heat of the Sunne, is mine; and since all the Elements whereby thou liuest, are mine; thou that lendest onely thy hand, deseruest onely the tithe, or tenth part. Yet because Almighty God doth mercifully feede vs, hee be-

bestoweth vpon the labouer a most liberall reward for his paines , and reseruing onely the *Tenth* part vnto himselfe , hath forgiuen vs all the rest.

*Ingratefull and perfidious deceiver , I speake to thee in the word of the Lord. Behold the yeere is now ended , giue vnto the Lord ( that giueth the raine ) his reward. Redeeme thy selfe , O Man, whilst thou liuest. Redeeme thou thy selfe whilst thou maiest. Redeeme thy*

selfe (I say) whilest thou  
haft wherewith in thy  
hands. Redeeme thy selfe,  
lest if greedy death pre-  
uent thee, thou then lose  
both life and reward toge-  
ther. Thou haft no reason,  
so commit this matter o-  
uer to thy wife, who happi-  
ly will haue another hus-  
band. Neither haft thou  
(O woman) any reason to  
leauue this to thy husband,  
for his minde is on ano-  
ther wife. It is in vaine, to  
tie thy Parents, or thy kin-  
folke, to haue care hereof.

no man after thy death,  
surely shall redeeme thee,  
because in thy life , thou  
wouldest not redeeme thy  
selfe. Now then , cast the  
burthen of *couetousnesse*  
from thy shoulders, despise  
that cruell *Lady*, who pres-  
sing thee downe with her  
intollerable yoake , suffe-  
reth thee not to receiue the  
yoake of Christ. For as the  
yoake of *couetousnesse*, pres-  
seth men downe vnto hell,  
so the yoake of Christ rai-  
seth men vp vnto heauen.  
*For tithes are required as a ca. decima.*

16: Ques 1.

M 3 debt,

debt, and hee that will  
not giue them, inuadeth an  
other mans goods. And  
let him looke to it, for  
how many men soever die  
for hunger in the place  
where he liueth (not pay-  
ing his *tithes*) of the mur-  
thering of so many men,  
shall he appeare guilty be-  
fore the tribunall seate of  
the eternal Judge, because  
he kept that backe to his  
owne vse, that was com-  
mitted to him by the Lord  
for the *Poore*.

He therefore that either  
desi-

desireth to gaine a reward,  
or to \* obtaine a remission <sup>\*Promereri.</sup>  
of his sins, let him pay his  
*tithe*, and bee carefull to  
giue almes to the poore, out  
of the other nine parts: but  
so notwithstanding, that  
whatsoeuer remaineth o-  
uer and aboue moderate  
diet, and conuenient ap-  
parrell, bee not bestowed  
in riot and carnall plea-  
sure, but laied vp in the  
treasurie of Heauen, by  
way of *Almest* to the poore.  
For whatsoeuer God hath  
giuen vs more then we

M4 haue

haue neede of, he hath not giuen it vnto vs particular-  
ly, but hath committed it ouer vnto vs to bee distri-  
buted vnto others : which  
if wee dispose not accor-  
dingly, wee spoile and rob  
them thereof. *Thus farre S.*  
*Augustine.*

**E**RASMUS in a generall censure of these Sermons *de Tempore*, noteth many of them not to bee Saint *Augustines*: so also doth Master *Perkins*, and diuers other learned men,  
who

who hauing examined them all all particularly, and with great aduise-  
ment , reiecting those that appeared to bee adulterat <sup>\* Forte non est Augusti nisi se sermo tam non infig-</sup>  
or suspected , admit this notwithstanding as vn- <sup>nam est fine dubio & an-</sup>  
doubted. And although <sup>signacionem ius Paris,</sup> Bellarmine seemeth to make a little question of it , yet hee concludeth it <sup>nemo indu tanquam ex Auguſtino multa fuit adscripta in Decret. 16.</sup> to bee , without doubt, an excellent worke : and either <sup>\* Saint Auguſtines adscripta in Decret. 16.</sup> q. 1. <sup>Bellarum lib. de clericis cap. 25.</sup> owns , or some other an- cient Fathers. But hee saith , that many things are

are cited out of it as out of  
Augustine in *Decret.* I 6. q.  
I. And to cleare the mat-  
ter further, I finde that  
some parts heereof are al-  
leadged vnder the name  
of Augustine, in *Concil. Tri-  
buriens.* (which was in the  
yeere of our Lord 895)   
*cap. 13.* And twenty yeere  
before that also, in *Concil.  
Moguntin.* I. *cap. 8.* So that  
Antiquitie it selfe, and di-  
uers Councels, accept it  
for Augustines.

I will not recite a great  
discourse to the effect of  
this

this Sermon amongst the  
workes of *Augustine* in the  
Treatise *De rectitudine  
Christianae religionis*, because  
*Erasmus* iudgeth that  
Treatise not to bee *Aug-  
ustines*. Yet seemeth it  
likewise to be some excel-  
lent mans, and of great  
antiquity. But if thou  
wouldst heare more what  
*Augustine* saith vnto thee  
of this matter, take this  
for a farewell; *Maiores no.  
Homil. 48.  
sri ideo copijs omnibus a-  
bundabant, quia Deo deci-  
mus* <sup>ex lib. 50.  
Ham. com.  
10.</sup>

*mus*

mus dabant, & Cæsari censum reddebant: modo autem quia descendit deuotio Dei, accessus indicio fisci. Nolimus partiri cum Deo decimas, modo autem totum tollitur. Hoc tollit fiscus, quod non accipit Christus.





## An Appendix by the Author.

I Haue beeene often sollicited within these  
two yeeres, both to reimprint this little  
Treatise, and also to publish a greater  
worke much of the same Argument.  
Some especiall reasons haue made mee un-  
willing to doe either. Not that I doe, aut  
clypeum abijcere, aut causam deserere:  
But I finde my arme too feble for so great  
an attempt: and in matters of such weight  
and consequence, a better opportunity is to  
be expected, then is yet afforded. I desire  
therefore not to be hastned herein, though  
hee that published my Booke in Scotland  
(out of his zeale to the cause) taketh that  
for one of his Motiues. When I did first Inb're.  
let it goe forth: I did it only in couert man-<sup>p. B. Do-</sup>  
yir: not thinking it worthy of the broad eye  
of

of the World, nor holding it fit to haue that which was done in a corner, preached vpon the house top : or that which passed priuately betweene me and my friend, to stie (in this sort, at once) to both the Poles of the Monarchy. Hereupon I hitherto by entreaty withheld it from a reimpression : But I being in the Countrey : and It being now to me as filius emancipatus, and out of my power : the Printer hath taken aduantage of his liberty, and in my absence printed it againe with the former infirmities.

I wish since it must needs be thus: that I had ouer-run it with a new hand: as well to explane it in some things, as to helpe and fortifie it in other. For the Argument hath many aduersaries, not of the Laity onely: but amongst the Church-men themselues. All are not pleased with this forme of <sup>\*Tithes</sup> Maintenance : other are not satisfied how it is due. Some also conceiue Scriptures in this manner, some in that : and where

where one is best pleased , there another  
findeth most exception. Thus he that com-  
meth upon the Stage , is the Object and  
Subject of every mans opinion. Yet must I  
berein confess my selfe behoden unto ma-  
ny: for I understand this small Essay hath  
ginnen them good liking:

To satisfie all I labour not: but to the  
worthier sort I would performe what I  
could. Being therefore enformed(about a  
yeare almost since ) that some particular  
Diuines of learning and iudgement,  
(conceiuing well of my Booke ,) sup-  
posed that I had departed from the an-  
cient and moderne interpreters in applying  
the 12.verse of the 83. Psalme. Onely to  
the sanctified things of the Iewes which  
(they said) was spoken of all their houses  
and Cities in generall. I did then unto  
them(as I thought it fit ) reddere ratio-  
nem & fidei & facti. And in like manner  
(because the booke goeth forth againe up-  
on a new adventure , and may encounter  
with

with the like obiations, ) I held it now  
as necessary to add something unto it in  
that point being so materiall. Yet must  
I signifie unto you, that they which  
ooke that exception, accounted both my  
argument and whole discourse the stron-  
ger notwithstanding ) Ex consequente:  
au namely, that if it were so be now at  
finne to innade the temporall things of  
the Iewes, much more must it needes bee  
to innade the spirituall. So that no man  
is either freed or eased by this suggestion,  
but rather the more ensnared and over-  
whelmed. Neuerthelesse(I understand)  
that which followeth, hath clearea this  
point unto them: and I hope so shall it also  
doe unto others(which separate not them-  
selves from our Church) if cause require.

**M** Am not ignorant that many moderne and some Ancient Interpreters vnderstand the body of the 83 *Psalme*, of the taking of the *houses* and *cites* of the *Jewes* in generall, not onely of the *Temple* and *Synagogues*, nor onely of the *Cities* of the *Leuites*: for the very *historicall* texture of the *Psalme* discouers as much. But that branch of it, where on which I fastened my anchor, and where I chiefly insisted, namely the 12 verse, touching the *taking of the houses of God in possession*, (which indeed is the *center* of the *Psalme*: what interpretation soeuer it receiueth) most of them interpret it primarily and positivelie for the *Temple* and *Holy things*, then per *translationem* for *Hierusalem*, and by conse-

N quence,

quence, for all *Iudea*, (and the people of God) in respect that they were there planted.

For though wee following *Genebrad*, *Calvin* and *Arias Montanus*, translate it litterally, *Take the houses of God in posseſſion*; yet the *Septuaginta* & *Greekes* interpret it *τον ιερασθεν τον θεον*: And *Hierome* in the Latin *Vulgar* accordingly, *Sanctuarium Dei*: in his other translation called *Hebreicae veritas*, (which also agreeeth with that elder, cited by *Lucius* in the primer ages of the Church) *Pulchritudinem Dei: Pellican, electissima*: all of them by such denominations, as are most proper to the *Temple* & holy things. And therefore the Church in all former ages and for the most part yet also beyond the Seas, euen in the reformed parts of *Germany*, retaineth that interpretation of *Sanctuarium Dei*,

Dei , as best agreeing with the intent of the Hebrew , which Hierome in the Preface to his translation professeth confidently (by many witnesses) that he hath changed in nothing.

I alleage all this, but to shew, that by what variety of words soeuer, the translators expresse the originall Hebrew , yet they all concurre with this as the Fountaine and standard ; that *prima intentione*, it aimeth at the holy things, though in *secunda* it bee caried vnto temporall.

Our selues also in our owne English translation, understand *the houses of God*, for places dedicated to the service of God. And therefore in the 9. verse of the 74. Psalme , where our Church-Psalter saith , burnt vp all the houses of God in the land : the Geneua and the Kings addition report it, burnt vp al the Synagogues of God in the land:

*Land.* So likewise in the 1. verse of the 84. Psal. *The dwellings of God* are expressly spoken of his *Tabernacles*, and holy habitations, not of his *Temporall*.

Yet doe I not deny , but (as I say) *Secunda intentione*, the words *Sanctuarium, or Houses of God*, in the 83. Ps. may probably be carried to all *Iudea* and the people of God, howbeit *Hierome* noteth expressly no such matter vpon it: neither could *Augustine* find it in the litterall or *historicall* sence of the text : and therefore he deduceth it to the people of God by way of *Tropology*, vsing the metaphor of Saint Paul. 1.Cor. 3. *Sanctuarium:* (saith he) *Templum dei sanctum est: quod estis vos.* And *Lyra* accordingly, *Sanctuarium: id est* (saith he) *Hierusalem, in qua erat templum dei: & per consequens: terram Iudea, cuius metropolis erat Hierusalem.*

*Arno-*

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*Arnobius* likewise of the Ancients taketh it first for the Temple & holy vessell: then extensiuely, for the people and Land of *Israel*. As for *Cyprian, Origen, Tertullian, Ambrose, Chrysostome, Gregory*, they meddle not with it, that I can finde, nor *Hierome* otherwise then as I haue mentioned.

But admit that at this day most doe expound it for the Temporalties of the *Jews*, aswell as for their *Leuiticall* and *Sanctified* things: What doth this contradict my application of this Psalme against *Spoilers* of *Churches*? or wherein is my errour? I affirme the *Genus* vpon one of the *membra diuidentia*, and they vpon both. I vpon one not *exclusive*, and they vpon both *copulative*. Doe not they then themselues affirme my assertion? Let *Schoolemen* be Judges. Yea doe they not iustifie and enforce it?

For if God loueth the gates of Syon, more  
then all the dwellings of Jacob, Psal. 87.  
2. that is, the outward and petty things  
of his Church, more then all the stately  
temporalities of his Lay people, yea, if he  
loueth Jacob but for sion, that is, the  
People but for the Church: then Ex ne-  
cessario consequente, when the Prophet  
denounceth such heauy things a-  
gainst them, that menaced Gods, Lay  
people, and their possessions, how much  
the rather, doth hee it against such as  
with greater fury and impiety afflict  
his more peculiar and chosen ser-  
vants, his Clergy, his Levites, his  
*first borne*? Against those I say, that  
forbeare not to violate the things  
more deare vnto him : His Tem-  
ple, his Oracle, his holy mysteries,  
that is, things belonging to his  
honour and diuine seruice, things  
and

and meanes, ordained to the propagation of his blessed word ? For this is the consequence of destroying our Churches : this killeth the bird in the shel: and to a person offending in this nature, wrote I my Booke.

By like reason, it may also be said; that this *Psalm* was framed against Heathens and Infidels, ( which in open hostility assailed the Church & people of God with fire and sword) not against such as be our owne brethren, & of the family of the Church, though ( in some sort) they doe injury vnto it. I answere that the *Ammonites* and *Moabites* were also of the kindred of *Israel*: yea, the *Edomites*, and *Ismalites*, of the linage of *Abraham*, alwell as the *Israclites* themselves: yet when they ioined with them that sought the destruction of the Church ; the curses of the Pro-

prophet went as freely and as fiercely against them as the rest. So if our Church be spoiled by her brethren, her children, or kindred, the sentence is all one against them, as against Heathen and Infidels, yea, and that also more iustly and deseruedly by the iudgement of the Prophet, who accounteth the treachery of a familiar friend much more intollerable then the violence of an open Enemy. Psalm.

55.12.

But say I haue erred (which indeed is too common with mee though it be *humanum*) and doth the more easilly befall mee, hauing saluted the Schoole of Divinity, onely a longe and a limine : I am therefore ready with Augustine to put it amongst my retractations, if there be cause why? yet (as he said of Romulus)

*Sed tamen errore quo tueatur habet.*

For

For I am not the Author of this expositio, neither is it my own weapon but borrowed, and put into my hand by others of elder time. I confesse that as they which go to battell, *whet their swordes, and bend their bowes*: so I sharpened both the edge and the point of it to my purpose. For all spirits are not cast out by ordinarie power, nor all humors perswaded by ordinary reason. Knowing therefore what was necessary in particular for the party to whom I wrot, I applied my selfe, and my pen to that particuler necessity: yet, not with Zidkiah to seduce him by vntruthe<sup>s</sup>, but as a faithfull Michaiah to leaue nothing <sup>1 R. 22.</sup> <sub>7.</sub> vntold that belonged to his danger.

See then what I haue to defend my selfe withall, both of ancient & later fathers & Doct<sup>r</sup>' of the church: the first application (as I take it) that ever was made

made of this *Psalme*, was (only to the purpose I alleadge it) by *Lucius* a devout *Bishop of Rome*, in the bloody age of the primitiue Church, about 225.yceres after Christ: of whom (to let passe *Cyprian*) *Bale*, a man of our *Epist. L.3*.  
*Epist. 13.* owne, giueth this testimony; That hee  
was a faithfull seruant in the Lords  
house,— and enriched his Church with  
healthfull doctrine, and afterward being  
purified in the Lambes blood, hee pierced  
the heauenly Paradice, being put to death  
at *Valentinians* commandement, Anno  
255. This *Lucius*(as I noted in the  
*See here* margin of my Booke, pag. 39.) in  
*page 60.* an Epistle of his to the Bishops of Gallia  
and Spaine: hauing determined many  
things touching the Church, & some-  
what also against *spoilers* and *defrau-  
ders* thereof (concluding them by the  
example of *Iudas* to bee *thieues* and  
*sacrilegious persons*) hee proceedeth  
with

with them in this manner: *De talibus,*  
*id est (saith hec) qui facilitates Ecclesia*  
*rapiunt, fraudant, & auferunt: Domi-*  
*nus comminans omnibus per prophetam*  
*loquitur dicens: Deus ne taceas tibi: ne*  
*sileas, &c.* Reciting the whole 83.  
Psalme euery word, as you may see.  
Tom. I. Concil: of Binnius edition. pa.  
180. col. 2.

I tooke this reverend Father and  
great Doctor of the Church , living  
in the purity of religion,in the times  
of persecution , and so neere the a-  
ges of the Apostles, to be a faithfull  
direction to my penne. Yet , lest  
hee should seeme like a Sparrow a-  
lone on the house top , I will shew you  
the opinion of others in the after  
ages.

Petrus Damianus a Cardinall,  
whilst that title was rather a name  
of Ministry then of Dignity , and  
long

long before it became mounted and purpurate, a starre of his time, now almost 600. yeers old, vnderstandeth this Psalm also of Church *possessions*, & *dignities*, & out of it doth vehemētly confute the Chaplains of Duke Go-thifred, which held it no simony to buy Bishoprickes and Priests places, so they paid nothing for the *imposition* of hands (an opinion too common at this day) and hee applieth against them the interpretation of the names of the Heathen Princes there mentioned, and concludeth them to be *hereditario quodam iure Sanctuarij possessores*, as you may see in his *Speculo Mor. l. 5. Ep. 13. ad Capel. Gothifred.*

*Rupertus* who flourished about 500. yeeres since; expoundeth it *contra omnes Ecclesias hosties, falsos Christianos, hereticos, &c.*

Great Hugo Cardinalis, the first Po-

stilla-

*stillator* of the Bible, (who flourished Anno 1240. a little also , before that order was distinguished with the *Horse and Red Hat*, and a man to whom all the Preachers of Christendome are more beholden , then many of them are aware : for much of that good iuce that sweetneth the expositions they read , dropt from his penne , though now like riuers falling into other channels , it hath lost his name ) in his worthy Comment vpon the *Psalter* , applieth the wordes , *haereditate posseidamus sanctuarium dei* , against those that ambitiously secke *Church-livings* and dignities , dispiersing the *curses* of this *Psalme* , as well among the great men of the *Cleargy* as them of the *Laity* , which by threatening or fauour obtaine Ecclesiastical promotions: and particularly against such

such men of the Church, as conferre Prebends and dignities vpon their Nephewes and kindred, *building* (as he saith) *Sion in (their) blond, and Ierusalem in insquity.* Neither spareth hee the *Popes themselves,* but chargeth them also that they *posseſſe Gods Sanctuary,* by way of *inheritance,* in that they keepe the succession of the *Papacy* among such as bee onely of the *Romanē nation.* And much more to this purpose, which were here too long to recite : but (concluding that the Prophet hath leuelled at them all in this *Pſalme*) he saith, *De omnibus iſtis ſequitor: Deus meus pone eos ut rotam, &c.*

*Ioannes Vitalis,* who liued aboue 300. yeeres ſince, (and for his fame, and learning, was alſo called to bee a *Cardinal,* ere that this dignity was yet at the highest pitch) vehemently enforceth

ceth this *Psalm e* against the Great men that prey vpon the Church, applying the interpretation of the names therein mentioned very bitterly vnto them. And saith further, that they posseſſe *the Sanctuary of God by inheritance*, which enter into it vnworthily , or in succession to their vnckles, nephewes, and parents, and they also which giue Benefices in that manner , wasting thereby as it were *Christ's hereditary patrimony*; with much more to this effect, *speculo moral:tit. Principes seculares. fol. 229.d.*

*Nicolaus de Lyra*, who flourished about the ſame time; our owne country-man, (though of *Jewiſh Parents*) a ſtarre alſo in that age , of the firſt magnitude, for his learning ; and exquirit above all in the *Hebrew*, (it being his mother tongue, and elaborate by him) whose iudgement I the rather

*creece*

esteeeme , for that *Luther* loued him ,  
and preferred him aboue all Inter-  
preters , as *Luther* himselfe testifieth  
in the 2.and 9.chap. of *Genesis*. He (I  
say, as before I haue noted) expoun-  
deth it : first , and properly for the  
*Temple*(vnder which I understand all  
things dedicated vnto God) then for  
*Jerusalem*, because (saith he) *the Tem-  
ple was there*: and lastly by consequence  
(for that is his owne word ) for the  
*Land of Iudea, whose chiefe City Ierusa-  
lem was*. So that he maketh the *Tem-  
ple* and things belonging to God , to  
be the maine part whereat the Pro-  
phet aimeth, and the City and Coun-  
try to follow, but by inference and  
implication.

Come to the later Writers, *Gent-  
brard* noteth vpon *Sanctuarium dei* ;  
that the *Hebrew* word is, *Habitacula*,  
and for the *postill*, saith; *Generaliter de-  
dicti-*

*diminis omnibus templis, urbibus locis & oppt  
di populi dei.* So that if hee had been que-  
stioned further; how he vnderstood *Habita-  
acula, specialiter,* it is then like hee would  
haue answered, *de diminis omnibus templis  
tantum:* that is, *onely of Churches.* But be  
it as it is, he setteth them in the first place,  
as the proper signification, and the rest in  
consequence, as *analogicall*, according to  
*Augustine & our Countrey-man Lyraus.*

As for *Luther*, he expoundeth not this  
*Psalme* himselfe, that I can finde; but you  
see what hee attributeth to *Lyras* iudg-  
ment.

Pellican a great *Hebritian*, translateth ic  
*Possideamus nobis electissima dei*, and ex-  
poundeth it in like manner as before,  
*Templum civitatem vaasa populum dei.*

Pomeranus interpreteth it of them that  
did seeke to make themselues Lords and  
heires of the Temple.

To conclude, because the newest things  
are most acceptable with many. The last  
mane

man that hath written vpon the *Psalter*,  
*Lorinus* a Iesuit; ( and therefore I will not  
preſſe his authority ) yet to doe him right,  
very well eſteemed amoungſt great Clarkſ  
of our owne Church for much good lea-  
ning ( though in matters of controuerſie,  
full enough of Romiſh leuin ) reciteth  
ſome-what more briefly the former in-  
terpretations of *Petrus Damianus*, *Hugo*  
*Cardinalis* and *John Vitalis*, and approviing  
thoſe their applications, putteth them ſtill  
on into the world , as truly conſonant to  
the tenor of the Psalme , which notwithstanding  
I doubt not hath alſo many other  
expoſitions , as herbes haue uſually diuers  
vertues and operations. But thus the eldeſt  
and neweſt expoſitors are wholly for mee,  
many alſo (& of the beſt of the) of the mid-  
dle ages, none that I know againſt me. For  
although *Musculus*, *Bucer*, *Caluin*, *Marlorat*,  
*Mollerus*, expound this Psalme hiſtorically  
of the Countrey and Nation of the Iewes,  
yet when they apply it to the Church of  
Christ

Christ(as otherw<sup>i</sup>se there were no vse of it) they make that application by way of figure & analogy; And then is there no cause to raise an *antithesis*, or contrariety betweene them and me. For to reconcile the matter, *S. Jerome* in his entrance into the exposition of this P<sup>l</sup>alme, telleth vs, that wee may expound it figuratiuely of the Church (whic<sup>i</sup> I vnderstand in matters of action, gouernement, doctrine) or histori-  
cally of the people of the Iewes and nations about them. And though *Caluin* himselfe pursueth for the most part the historicall interpretation, yet when he commeth to the 12.verse, he saith; *Iterum accusat profanos homines sacrilegij, quod prædatoria licentia inuolant in ipsam dei hereditatem.*

Thus much, and too much touching this point. As it is saide in the end of the Machabees: *If I haue done well and as the sto-ry required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.* Let no man therefore rely vpon me,

O 2                  but

but learn of them that are bound to teach,  
For the Priests lips should preserue knowledge,  
and they should seek the law at his mouth: for he  
is the messenger of the Lord of Hosts. Mal.2.7

Other things there be, wherein I would  
willingly have enlarged my self a little: but  
as Popilius in Liny discribing a circle about  
~~Antiochus~~ enforced him to answere before  
hee stept out of it. So the Printer (hauing  
printed al to the last sheet before I knew it)  
restraineth me, *ad articulum temporis*, within  
which accordingly I must needs end,



